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The Growth of the Christian Native Church in Egypt.

BY RENA L. HOGG, ASSIUT, EGYPT.

THE interest that attaches to growth varies with the point of view. "The baby has grown two and a quarter inches;" what of it? But if it is "my baby" the fact is vastly important. The mother has no scorn of details. She delights in statistics. "How old is he?" asks the visitor, and she is prompt with the days as well as the months that have passed since the precious life was lent to her. "How much does he weigh?" —and she gives you the ounces as well as the pounds.

This church whose growth I have been asked to sketch today is *your baby*—the native Protestant church of Egypt, no longer a baby indeed, but a vigorous, promising daughter, of whom her mother church in America may well be proud. Since separation has robbed you of some of the mother's privileges, I write "to put you in remembrance," and if I should venture on statistics, I bespeak a mother's interest in her child.

It was in Cairo, on the 14th of January 1863, that the church was born. Converts there had been before, for the missionaries had labored but four years in this dark capital of the Dark Continent when they were gladdened by a small earnest of success that faith could welcome as the first promise of the coming dawn. Four converts had sat down with them at the table of the Lord, and later had come an accession of thirteen, but as yet there was no organization that would secure permanency to the work established in the event of the American Mission's withdrawing, as their predecessors in the field had been forced to do. When, however, their third ingathering more than doubled their numbers, twenty-four coming forward at one time to profess their new faith, the missionaries rightly judged that the time was ripe for a forward step. An election of elders and deacons followed, and the little band of Egyptian Christians were welded into a native church, ready to face together their common dangers, and labor together as one man in the service of the Lord.

It was a memorable year, this birth-year of the Egyptian Protestant church. Sickness thinned the rank of foreign workers, and only one of the men was left to hold the position won. At the same time there was organized a systematic course of opposition on the part of the whole Coptic hierarchy, that culminated ultimately in open persecu-

tion. Imprecations and bills of excommunication were hurled by the Coptic patriarch, not at the little church alone, but to any who dared to befriend it, or to send their children to Protestant schools. The school teachers were heavily bribed to desert their posts. Pupils were waylaid and kidnapped in the streets, and government spies visited the mission bookshop and shadowed the Sabbath services with their ill-motived presence.

But what was the result? The infant church throve on such treatment. It began to grow, not in numbers only, but in vigor and grace. Nine of its members had been the fruit of school work, two of them assisting as teachers and the schools seemed to receive a double portion of the blessing. The religious teaching gained interest with the scholars because of the violent opposition it had stirred, while the teachers seemed aroused to a livelier sense of its importance, and met on Saturdays with the missionaries to pray for the conversion of those they taught. A marked spiritual awakening was the result. As for the little congregation, it formed itself into a missionary society, and though most of its members were poor, they engaged to contribute twenty dollars a month to support one or more native evangelists to labor in the city. Meetings for prayer and Bible study were started in different quarters, one held within the patriarchal palace itself, and in preparation for these evening services, eleven of the more active church members met daily with the missionary after school hours as a primitive evangelists' class, that they might be ready to make the most of their nightly opportunity of instructing others and helping to lead them into the faith.

We have dwelt at some length on the events of this birth-year of the church, not so much for the encouragement to be gained by looking back from a vantage ground of progress and success to small beginnings and to dangers overcome, as because the lines of effort and method of developement visible there can be traced continously throughout the half century that has intervened.

Instead of *forty-one* church members, there are now *ten thousand five hundred* with an average Sabbath morning attendance of double that number. Instead of *one* congregation in the metropolis of the country, there are *sixty*, varying in membership from twenty-five or thirty to over four hundred, and more than a third of them entirely self-supporting, scattered over four presbyteries, and united under one synod. The evangelists class called into being by the need of the hour, has expanded and consolidated into a theological seminary whose graduates number now nearly seventy, fifty of whom are ordained ministers, while the remainder, along with ten lay-preachers, and (during the summer months,) the theologues still under instruction, work as evangelists, now in one district and now in another, that as many as possible of the little flocks that are calling for shepherds may receive a few month's tendance every year. As to contributions, the $120 of 1863 has increased annually, till in 1909 it is over $50,000, distributed not only for ordinary congregational expenses but for such objects as work amongst women, work for Mohammedans, work in the Sudan, church publication, ministerial relief, pastoral schools, and, in these last years, with increasing interest and faith, the nearing goal of self-support.

In addition to the sixty organized congregations mentioned above, this Protestant church in Egypt has under its care work of one kind or another in 202 other centres. Here you may see congregations still in the making, perhaps as yet in their nebulous stage, and in the story of all there is a singular similarity. Usually a school is the first step. The teacher is preacher too. The day's lessons are followed by the evening meeting. From among the school-boys and

school-boys' friends, a nucleus of hearers is secured, and later, a nucleus of converts. Then comes a day when the little company wakes up to a sense of its possibilities. It seeks organization as a church, and begins to contribute to its own needs, and later for the needs of others. Success brings opposition, and opposition weathered in the right spirit, brings greater blessings in its train. As from that first congregation in Cairo there sprang off-shoots in different quarters of the great city, so the little village church begins to affect the surrounding hamlets, from which it has perhaps drawn some of its best members. Need for an evangelist becomes imperative to follow up the advantage gained, and this need creates a greater liberality, which soon finds further development in the erection of a suitable church building, a rude and simple structure, yet perhaps as great a monument of zeal and love as any spired and organed edifice of the West. As the work prospers, other miniature congregations are formed, and a glad day comes when they unite with the parent church in calling a pastor, becoming responsible for two thirds of his salary, with a rising scale of payment, till the whole is undertaken. The pastor, in addition to his formal charge, may have oversight also of a number of out-stations, and his task is no sinecure, his field rich in possibilities of usefulness, but demanding a large portion of the spirit of Christ.

A mother delights in photographs that illustrate the life of her child, and there are some views I would fain share with you, that you might appreciate more keenly this church's life, its task, and its possibilities.

I would like to show you first this teeming Egypt, till your head grows dizzy with the rapid passage before your eyes of places as yet untouched by the Gospel, your heart sore as you probe more deeply its claimant needs, while Christ's words ring in your ears, "Them also I must bring" and there grows in your brain some adequate conception of the church's task.

Next I would have you take your place as the centre of the church's operations, in the courts of synod or presbytery, or one of the annual prayer conferences where they discuss the large problems that face them day by day, or unite to consider the weak points in their armor, and pray for strength and guidance. I

TOMB OF REV. WILLIAM HARVEY: D. D.
CAIRO CEMETERY,
Who served in the Egyptian Mission 1865 to 1908. To the left is the tomb of Rev. Gulian Lansing, in the Egyptian mission 1857 to 1892.

would like you to look into these pastors' faces, to note their temper, their bearing, their whole attitude toward life and duty, and compare them, not with the fellaheen around, but with others, their social equals or superiors, men in government positions, drawing larger salaries than themselves. Only then would you do full justice to their greater dignity, their energy, their self-respect, their higher ideals, their broader range of thought, their real manliness. Here there might be borne in upon your heart a new realization of the elevating, transforming power of the love of Christ, that

would change your view of the church's task from that of a black impossibility to the vision of a glorious future, a future of miraculous promise that is a certainty to faith.

But something might happen at this moment to waken you roughly to the present. It is not always the noblest passions that are active in church courts. If some disorder, some wrangling, some pettiness, suddenly awoke you from your dream (and this might possibly happen, even in America) then I would have you visit one of these laborers, engaged with his own private portion of the church's problem, that you might view the situation from another stand point.

Perhaps we might take as a sample a little church far from any railway centre, in a village lying like an island in a sea of green. These are simple country folk, and their pastor has the smallest salary of any minister in Egypt. Is he satisfied with his sphere? I shall never forget the wholesome laugh with which he greeted that question, nor the hearty answer, "I would rather be pastor here than the Khedive of Egpyt." There are about a dozen villages in his diocese, where he holds services as he is able, and eight schools that look to him for guidance in all their affairs. He is the only family doctor that the people know, and with a few simple drugs, and prayer, he goes to Moslems and Christians alike, whether the malady be indigestion or a case of the plague. A glance at the fortnight's program, renewed every second week, and pinned on the wall beside the pulpit, will prove his central charge a busy hive, where drones would be ill at ease. Each night has its meeting, with special subjects of prayer, in which figure India, China, and our own Sudan. Here too are cottage meetings held at noon in the homes of the congregation, where the women gather to pray. Each day has its object assigned, prayer for some special family within the congregation, and another family without. Even the matter of ordinary family prayers is under the pastor's jurisdiction. Amongst the men and women, readers are few. Singing and prayer are possible for every family, but is the Word of God to be omitted? A little band of readers has volunteered for the duty, and they look at the neat schedule on the wall to see each day what houses are assigned to them for early morning visitation.

The pastor has other schemes afoot to lengthen the cords and strengthen the stakes at this tiny centre of Christian effort, but perhaps this picture is sufficient to make you realize how many, how far reaching, how normal because native to the soil, are the evangelistic agencies that are at work in Egypt. For them we claim your prayers, your sympathy, your interest. If, as you think of these things, you realize as never before the possibilities of this native church, if it appeals to you as it does to us, as the instrument preparing by God's providence for the fight to win Islam, then join with us in earnest pleading that the church may have a vision of its call, the courage and zeal to accept it, and a continuous baptism of the spirit of love, faith, and devotion, to fulfil to the end its glorious mission.

Educational Work of Supreme Importance in bringing Egypt to Christ.

By Rev. W. R. Coventry, Cairo.

WHEN we speak of "educational work" we quite naturally picture in our minds, more or less vaguely, a place where, five days in the week a number of children are gathered together under the care and instruction of a teacher. Some of us picture in our minds, Assiut College with its 600 boys, or the Cairo Girls' College or the Boarding Schools at Assiut and Luxor and think that this constitutes what is known as our educational work. Others of us who have had more to do with the educational work of our mission have a more vivid picture of one hundred and eighty other schools, with their corps of teachers and more than fifteen hundred pupils. But this, even is not the educational work of the mission. This is only the machinery. The educational work done by the mission is the finished product of this machinery; and what is it?

Education means development. Development of the faculties that have been given us. We have been given minds but those minds must be taught to think, to reason, and to form judgments. But it is not enough to be able to think and form judgment, but we must go a step farther and choose, choose which line of judgment we will follow. This the schools develop in the minds of the children. It takes the child when its mind is immature and directs it along certain lines and not only directs it, but also developes that mind along this same line.

But this education is not limited to the schools alone. Let us take a broader view. At best we only have a small proportion of the people of Egypt in our schools, and if our educational system was confined to these alone our sphere of influence would necessarily be very limited. It is not necessary that we have those we wish to educate, confined inside of our walls and have written over the entrance to this enclosure "school." But this education can be carried on in the homes as well, and not a small part of our educational system in Egypt is done in this way, even though it is not so named.

There are the homes where the mothers of Egypt are taught, are educated. The Bible Work done in the homes of Egypt is no less an education. The mothers of Egypt are taught to think, to judge, and to choose. Many of them have never been to school and cannot read. They must necessarily live in ignorance and darkness. The faculties given to them undeveloped, untrained. The Bible Woman has been the means of developing, many of the minds that are found in these homes. Have elevated the home. Have created a desire for better things, for higher ideals. Elevate the homes of a people and you elevate the nation.

But there is a large class of people in Egypt which is neither found in the schools nor the homes, more frequently we find them in the coffee shops—these are the men of Egypt. Is there no education for them, must they be left to remain at a standstill while a few of the children and the women are being taught? What are we doing for them? How can we bring out the best that is in them? We have access to them through the printed page. Bibles are distributed, religious books carried to them and tracts are distributed among them.

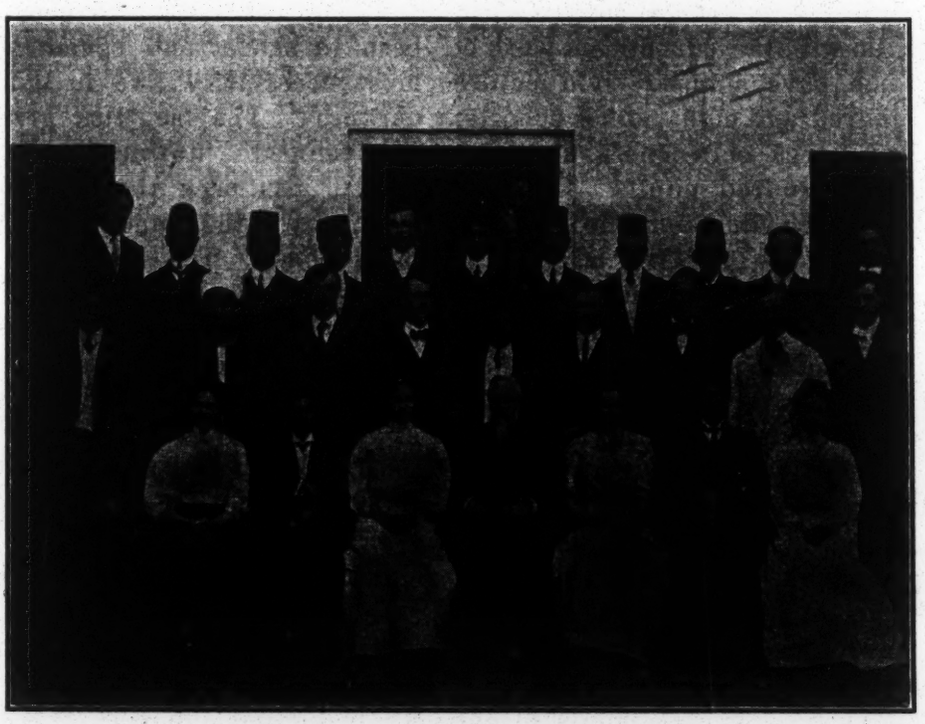
WHY DO WE HOLD THAT OUR EDUCATIONAL WORK IS OF SUPREME IMPORTANCE? First and foremost our educational work is Christian. It developes the mind to think along Christian lines. Christian thoughts are put into the mind. The teachings of the Bible are held up before the student as worthy of his consideration. He is taught to judge right judg-

ments. He is taught to choose the right, and pattern his life along right lines. High ideals are held up before him, and his thoughts are directed from things of earth to things above. The entrance of these truths gives light. It creates a thirst for more light for self, and a desire for the education of succeeding generations.

It is of supreme importance on account of the persons reached. We reach our own people; the people of our church. If it were not for the christian education in these schools of Egypt, where should our church people go for education? To the Mohammedan schools? Certainly. What would be the result? Just the opposite of what we have said above.

But the great mass of the people are not Protestants. These are brought into our schools and are trained there. Many are thus influenced and drawn toward the teachings of the Gospel who otherwise would not come under the influence of any Christian instruction. The Bible Women go into the homes of the people, where if it were not for their daily visits, would have no opportunity to hear the Gospel. For in many of these homes the women would not have the opportunity to go to a religious meeting, even if they did have the inclination, which too many times they have not. The printed pages reaches all classes of people, rich and poor; Protestant, Mohammedan, Copt or whosoever he may be. The educational system of the Mission is not limited in its field or its methods of work, but is limited only by its inability to carry forward its methods of work into the territory opened for work.

But we might ask the question, how does the educational work of our Mission assist in bringing Egypt to Christ? We do not mean to say that Egypt can not be brought to Christ without this educational work. When God determines to do a thing he can do it. No limit is set to the power of the Holy Spirit in his work of conversion, but God works through means, and the last command of Christ's was that his disciples should go and preach the gospel—teach the people. If we educate the people along Christian lines, hold up for their con-



FACULTY OF ASSIUT COLLEGE, 1909.

sideration the truths of the Gospel, and instil in their minds the teachings of Christ we have used the means that God has directed us to use in bringing about the salvation of the world and if we have used the means, we have the promise of Christ "lo I am with you" which means that his Word will not return unto him void, but will accomplish his own purpose and Egypt *shall* be brought to Christ.

"Missionary Institutions," See *The United Presbyterian* April 28, 1910. A helpful editorial along this line.—EDS.

Village Work in Egypt.

BY BERTHA GROVE REED, FAYOUM, EGYPT.

HOWEVER the missionary may be received in the town or city there is never any doubt of his receiving a welcome in the village. As one sails up the Nile, passing village after village with its teeming population, one is reminded of the Master, "He had compassion on the multitude for they were as sheep not having a shepherd."

Then as we begin our work among them, drifting with the current from place to place, trying to visit every one at least, where there are a few Christians and passing by many who are still sitting in darkness; Christ's command is burned into our hearts: "Pray ye the Lord of the harvest that he would send forth laborers into his harvest. Truly the harvest is plenteous but the laborers are few," Oh! so few.

We will stop first at a village where a faithful pastor and his wife have been working fourteen years. As soon as our arrival is known they come to visit us. Several hours are spent pleasantly together, talking over the work in its different phases; and plans are laid to make the best use of the time the missionaries can give to this village.

Come with us to the women's regular weekly Christian Endeavor meeting. The pastor's wife occupies the chair, the school teacher is secretary. Both have been educated at the Pressly Memorial Institute (girls college at Assiut, Egypt.) After devotional exercises the roll is called, each member responding with a verse of Scripture.

Many of the members cannot read, but their verses are taught to them by the Bible Teacher—a new verse for each meeting. New members are called for and two names are proposed and voted in. Then they present themselves and take the membership pledge. After this the program announced the week before is carried out, consisting of singing, prayer, Bible reading and remarks, as many as twenty-five or thirty taking part. At the close the lady missionary speaks a few words and asks how many are willing to promise to pray daily for one or more individuals by name. The ready response of many is cheering to see. We leave the meeting saying to one another, "What wonderful Egyptian women these are."

The following day is Sabbath. A large audience listens attentively to the missionary's sermon. A class of about twenty, not yet church members, is formed to study the duties of the Christian life; most of these are young people.

In the afternoon the women gather before the usual hour to hear a special talk from the lady missionary. Then comes Sabbath School. In organization and equipment it might take rank with many a Sabbath School in the home land. However one feature of it is unique. A class of little boys has been crowded out of the church and is being taught in the pastor's garden; while another has found a place squatting in a circle in the shade of the church.

Monday morning we must see the girl's

school. What a crowd of bright little ones we find there all clad in their gay best gowns. The pastor and his wife join us; she gives daily help in the school. A few classes are examined, a number repeat texts and sing. The visit to the boys' school is similar, except that their singing is never to be forgotten.

Then come a few calls from house to house. Here one sick, there one too old to get to church. Here the home of a Pressly Memorial Institute girl, there an Assiut College teacher's home. Then we hasten to the "Ibis" for the hour set for starting is already past.

If every village had a good pastor and wife there would not be much need of the missionaries. Ah! but what of the thousands that do not.

There are only forty-eight native pastors in all Egypt with her nine and three quarter million souls.

Now, let us visit one of the other villages. We have been moored here while visiting villages across the river where there have been disciples many years. It is only a little place but the missionaries' heart yearns over it; and he says, "We will just run up for an hour in the morning before starting to the next town where they are expecting us."

The morning is a chilly one in December and the people are in their houses still. But at length we meet a man. "Are there any Christians ("nominal") in this village?" "Yes, there is one—a carpenter," and with true oriental courtesy he guides us to the house. The man of the house greets us cordially and we are invited to be seated on clean mats in the court. We sit down while the missionary explains the object for our visit. Consent is given to hold a meeting here, and he starts out to gather an audience. The news that some foreigners are in town has spread rapidly, and the streets that a few moments before were deserted, are full of curious, excited people. The missionary distributes scripture texts printed on pink paper right and left, and invites all to come and hear the "word of God."

Meantime the ladies have been penetrating farther into the house, seeking the women. Another wide court is found where they carry on their work and two or three bid us welcome. A few neighbor women gather in and while one teaches them the other goes out to bring more. One woman is baking but she leaves her kneading and comes, with the dough still on her hands.

Another is washing turnips and comes wiping her hands on her dress as she runs. One little girl rushes through the streets shouting her own fictitious version, "Come to the carpenter's and the missionaries will give you money."

In a short time the house is reached again by a circuitous route. But here is an obstacle. The men are having a meeting just inside the door, and the women cannot (?) pass them. In vain we urge and entreat;—"Just cover your faces and pass as you do in the street." The missionary pauses in his discourse to come and add his influence but to no avail. They flee at the sight of him like a flock of wild geese. Finally the carpenter himself comes with a stick and drives them in like so many sheep.

The advent of so many women and children has interrupted the teaching in both courts, but such is to be expected in village work. At last all are seated and comparatively quiet again, and the teaching begins. But again it is interrupted by tiny cups of strong sweetened coffee being served to us. This over attention is again turned to spiritual things. They listen with untiring interest to the wonderful story of God's love. "Oh! those are sweet words!" they murmur. The strong face of a large Mohammedan woman with a blue tatooed chin rivets our attention. It was she who left her baking. She is drinking in every word with eager delight. "How good! How sweet!" she exclaims. And then turns with a savage look and curses in the same breath a child who

is crowding her. "No you must not curse, you must love your neighbor as your self, Love your enemies." What is this the missionary is saying? "Love your enemies?" Did anyone ever do that?

"No you cannot do it yourself, God must change your heart. He must give you a new heart. He is ready to do it if you will only ask him." So after a prayer to the Father who loves even such, they repeat after her the simple prayer: "Lord save me, change my heart and help me to change my life for the sake of the Saviour, Amen." But our friend, eager as she is, cannot keep the words in her mind. Over and over they are repeated for her. "It will not be long till I must die and I want to go to Heaven!" is her pitiful plea.

No one had ever told her the way before, and now they were going away, would she ever hear the story again?

She begs us to write the precious words on paper that she may get some one to read them to her. Then others come with their pink texts and have it written upon the back of the papers.

While the writing is being done, a little woman whispered to the one who does not write Arabic, "You say, 'Love my neighbors, Thank God for his good gifts,' but my heart is burning like fire. My baby, my sweet baby has died." "How can I cool my heart?" In a few words the story of the Good Shepherd is told. Of how He loves little ones and takes them to himself. He has taken a little one from the missionary too. He loves us and wants us to follow him.

But the hour has lengthened into two or more, and we must go. We bid them "Good Bye" and hurry back to the boat, a Moslem messenger from the carpenter going with us to get a Bible he has promised to read to his neighbors. Others come too, begging tracts. With an ache in our hearts we watch the houses of that village fade in the distance. "The harvest truly is great but the laborers are few; pray ye the Lord of harvest that he would send forth laborers into his harvest."

A Day with a Woman Physician.

By Miss Grace Saxe.

(We are fortunate to have the impressions of the writer in her tour of our mission. Miss Saxe represents Evangelistic work in England and is a women of christian experience.—Eds.

IT was one of the most interesting days which I have spent in Egypt, and a day in which I got an insight into one of the very effective ways in which work for Christ is being done in this land.

About four o'clock in the afternoon I arrived at Tanta, a large native city, the third city of Egypt in point of size, and was met by Dr. Anna Watson who is in charge of the Hospital and Medical work of the American Mission in that city. We drove to the Hospital, a beautiful group of white buildings on the edge of the town and after a little rest and conversation I started off with Dr. Watson and the physician who is at present assisting her for a few months, to a nearby village. It was a delightful drive along a picturesque road but the village itself presented a striking contrast to the beauty of the country through which we had come. All the houses were made entirely of mud, the streets were very narrow and crooked and dirty and were filled with children.

The first home we entered is hardly worthy the name of home. It scarcely looked fit for animals to live in and when later I saw in the hospital one of the assistants, a neat, bright, intelligent efficient young girl, and was told that she

came from this very home only a few months before, I was amazed to see how much just a little teaching had done for her, physicially, mentally and spiritually.

As we went along the streets of this mud village Dr. Watson received many pressing invitations to stop at the houses and take coffee and one of the chief men of the place volunteered to escort her party through the town. It was plain to be seen with what great reverence and devotion these people regarded Dr. Watson, remembering no doubt the many of their number to whom she had brought relief from suffering. But Dr. Watson's thought rose above their physical suffering and dwelt upon the deeper needs of the people. "Just to think" she observed, as we passed through a crowd of boys and girls and stepped again into the carriage, "there is absolutely no Christian work being done in this village of over 5,000 inhabitants—not even a school for these little children."

After supper I visited the hospital wards, great, airy, wholesome rooms. The hospital can accommodate 50 or 60 patients and during the greater part of the year it is crowded.

In the children's ward most of the patients were asleep and as I looked at the little dark faces lying on the white pillow and realized that in each little body there was dwelling an immortal soul for whom Christ died, how I longed that these souls might be won for Christ before the minds and the hearts became hardened through sin. The gospel is given to every patient in the hospital, and some listen eagerly and gladly. The children are taught verses and have the Bible read to them every day, and in the ward for adults a Bible woman holds two services daily. They told me of one little boy from a Mohammedan family who became, while at the hospital, so interested in the Bible that he would lie on the floor of the porch for hours at a time and read and when he was able to leave he carried under his arm the big book which had become so precious to him.

In the evening, we attended a native Christian Endeavor society, at which I heard a great giant of a man with a kindly face, give his testimony, and the next day he preached in the hospital wards. His sermon was very practical, showing four ways in which the date palm tree is an example of what a Christian should be.

1st. It grows perfectly straight, always pointing toward heaven.

2nd. Its roots reach out toward the life-giving water of which it constantly drinks.

3rd. It is white at the heart.

4th. It is very fruitful.

They told me that this man, who is now a successful and greatly respected farmer, was, 25 years ago, the leader of a band of forty robbers. He heard the gospel, accepted Christ, was admitted to the church and since that time, has lived a consistent and useful Christian life. Although not devoting his whole time to preaching, he has nevertheless, won many souls, 28 of his converts being from among his own relatives.

The next morning I visited the Dispensary and Clinic, which was most interesting. There is a large waiting room adjoining the treatment and consulting rooms. The patients begin to arrive as early as six a. m., and there is an average of seventy, treated each day. While they are awaiting their turn to consult the physician, the time is profitably employed. A Bible woman sits at a table in this waiting room and reads the scriptures aloud, so that every one who comes to the hospital, whether as a patient in the wards, or for treatment, day by day, hears more or less of the Word of God.

Dr. Watson also took me to call on some of her patients in the homes of the wealthy, and I got my first glimpse into the empty, aimless lives of these women who are compelled to live in seclusion. One woman told Dr. Watson that she had been married eight years, I think, and

had never so much as stepped her foot on the ground outside her own garden. She said, "I have a beautiful house, costly furniture and rich jewels, but of what use are they to me." I heard of one of these secluded wives who, when asked what she did all day, answered, "I sit on this couch, and when I grow tired, I go over and sit on that couch."

☞As we were driving home, I asked Dr. Watson what she considered the greatest need in her work at Tanta. She said that of all the needs, there were two which seemed the most urgent; one for another physician to assist in the medical work, which is far too heavy for her to carry alone, and the other need is for a woman evangelist, or rather, personal worker, who could go into the homes of these wealthy women and teach them the way of salvation, and how to read the Bible for themselves. She said that for five years, she has been praying for such a Christian worker to be sent to Tanta, and she has been appealing to the church at home to find and send such an one. She said, "without such a helper, we necessarily fall short of accomplishing here, what the Board has sent us out to accomplish. The medical work opens a great door of opportunity, giving entrance into homes, when entrance could be gained in no other way, but if there is no one to enter the door and preach the Word of God, our work falls short of the chief end for which we are in this country." While the people are actually under the physician's care, or are in the hospital, they do have the Word of God preached to them by both the lives and the lips of these Christian physicians and nurses, and some of these patients become deeply interested in Christianity, but a worker is needed to follow up these cases in their own homes.

May God touch the heart of some young woman who reads of this great need in this place, and offer herself for this service. Surely there is no place where a life could tell more for God, than here in Egypt, and some of the brightest, most cultured and educated young men and women are seeing the great opportunities here, and are taking advantage of them and consecrating their lives to this field.

Egypt's Needs. Our Duty.

By Marion M. Paden, Cairo, Egypt

EGYPT'S needs are many. The statesman, the tourist, the physician, the government official, the missionary, each sees a different need. But great as may be her needs in other lines, the spiritual ones are the deepest and the most appalling. A deep sense of conviction of sin is one great lack in the Church of Egypt (and indeed, one may say in the whole land,) some realization of the awful cost of its redemption; such a sight of the Cross of Christ as shall break down the pride, the self-confidence, the worldliness which so hinders now. There is a great need for spiritual leaders in the Church, those who are on fire with love of Christ, and love for souls. Those who are willing to be nothing, that Christ may be all.

There is a large field for Bible women, who are specially trained in the scriptures and in personal work for souls. In this country, better educated women do not always take up this work, and for young, attractive girls, it is quite impossible. So it often happens that the applicants for the position of teacher, amongst the women, are those who through infirmities of body, have not found other opportunities for service These need training, both in the Word and also in practical work, and the

missionary usually has so many things on her, schools and house-visiting, that time fails her for this duty also.

There is a dearth of spiritual influence around those attending government and other secular schools, and a grave danger exists that these young men will grow up with enough of Western learning to lead them away from their own religion, and perhaps into touch with atheistic and materialistic writings, yet not enough to draw them to the one Word of God. In a word, the great, yea, rather the *greatest* need of Egypt, is a Revival.

There are material needs; if you could hear this plea for a building for a school or a mission house, or that other one wanting more teachers, or know that seventeen schools were closed during the last five years in the Delta, for lack of funds to carry them on. And each one was a centre of light and teaching in these almost entirely Moslem districts.

Buildings, even the plainest, take a great deal of money, but to show what is the result of this expenditure, one can see in the new Girls' College in Cairo, only a few weeks old, that already one-third of its pupils have come from Moslem homes of the better sort; those hitherto not in contact with the mission, nor the truth which it brings.

Our Orphanage is yet without a home of its own, and as one sees these forty little ones of varied nationalities, and hears of others desiring admittance, one feels this is a very real need. Several of these have confessed Christ openly, others only in the Orphanage. Perhaps some individuals or children's societies would enjoy helping with this work.

How our hearts have rejoiced in those persons or families, who have taken a missionary of their own. Yet, are there not many others who could do this? Some who might make this a memorial of dear ones gone before, or those who have been denied families of their own, might a representative, be given many spiritual children.

Then there is the need of lives. As one goes through the narrow, odorous streets, sees the shut doors, behind which are depths of sin and suffering; the children playing in the streets, learning nothing but evil, then multiplies the number of both homes and children, by thousands, one realizes one's own life is so short, one's strength so meager, and longs for a hundred lives to devote to Egypt. Day after day,

AMERICAN MISSION HOUSE AT CAIRO.

numberless opportunities are neglected, open doors passed by, souls not spoken to, simply because one cannot do it all. The days are so short, interruptions frequent, much that seems mere routine work, accounts, etc., has to be done, until one needs to stay oneself with the thought, these broken fragments of life, strength and effort may, in Christ's hands, furnish food to even a multitude of needy souls.

I have been trying to make a very rough calculation of the number of homes here in Cairo alone, as compared with the number of women missionaries to enter them. I think I am well within

the limits of truth, if I say it would mean some six thousand homes to each missionary. Even visiting ten houses a day, it would take nearly two years to get around them all once. Suppose we, at home, had only one lesson on Christ once in two years, how slowly would we grow in grace and in knowledge of Him. Especially if it were the first time we had ever heard the story of His love.

It has been a great joy to see the lives of those who were here when I came, and those who have come since. Truly the Church has not withheld its best from the Lord for Egypt.

But the need is no less now. The Church here, is not without able men among its ministry and eldership, so that now, more than ever, since it begins to feel somewhat independent, men of great spiritual power will be needed, who can lead others into the deep things of God. Men are greatly needed for itinerating work in the towns and villages, those who are willing to live hidden away, unseen by men, or to spend their lives going about from place to place. Lives are needed to be spent for the women, shut in, very often, by walls of brick or stone, and always by the limitations of their own darkened minds. Old in the knowledge of evil, yet only children in any ability to comprehend the way of salvation.

The duty has somehow been creeping in all the time. Surely you have been reading it between the lines, yet may I add a word more? Will each one of you take these needs to the Lord. It is He who has been pressing them home to our hearts. Now will you help to ask that He will make these needs a reason for manifesting His power? Perhaps He will lead different ones to pray for different objects, but above all, ask for the *Revival*. You *have* been "helpers together by prayer," and we have seen the beginnings of His mighty workings, and praise Him for it.

I feel it, that it is hardly necessary to mentien our duty with regard to the needs for material things, and for workers, for if one has prayed honestly and earnestly, one will inevitably be led into settling the other questions aright. I do want to mention one thing; I have seen several instances among our English missionary friends, of ladies of some means, who have come out at their own expenses and stayed a longer or shorter time. These have fitted into the work and have helped in any way that offered. Are there not some at home who are free from home duties, and whom the Lord is calling to a work here?

American Mission, Zagazig.

Answers to Questions About Work Among Women.

By M. R. Hart.

1st. The average attendance of women at our Sabbath service is about half that of the men.

2. The men of our congregation, are kindly disposed to the women, as a rule, but they do not feel any duty in helping forward their work, or work among them.

3. During the past year, we have had four weekly prayer meetings for women, held in different parts of the town. When we had an evangelist, he conducted two of these. In his absence, Mr. Hart or I conducted the meetings. The other two meetings were with me, in the absence of a Bible teacher. We have but one woman who will lead in prayer in the meeting. None will make remarks, except to answer questions or a text of scripture, or sometimes make a remark or two which shows that she understands what is being said.

(1st.) Our weekly meeting in the

church has an average attendance of six women.

(2nd.) The women's prayer meeting, held in the primary school, has an average of 15 women and 52 girls.

(3rd and 4th). Are very irregular. From four to eleven or twelve, perhaps an average of 6 or 7.

4. There are four Moslem women who have attended our prayer meetings frequently this year. They show themselves quite friendly, but as yet, I could not say that there have been any real signs of a change of heart in any of them.

5. There is certainly some improvement on the part of our women, with regard to attendance of meetings, for the Sabbath services and also the prayer meetings. Also, I think that there is more largeness of heart shown among them than formerly.

It was very gratifying to hear the testimony of the women of Farsees, concerning Sitt Um Samuiel—and especially, A Muslim, one of their neighbors, who praised Sitt Um Samuiel a great deal, and among other things, she emphasized the fact that she did not swear at all. And she said, we all believed what she would say more than others with the *oath*. She said, "that she loved her like her own sister, and in fact, there was nothing between us but our religion."

6. *Open Doors*

7. The lack of ability to improve the opportunities which present themselves.

We have not been able to have any Bible teachers yet, and the work suffers for this reason. Many women will come to the church service, and also to the prayer meetings, if there is some one to remind them and call for them sometimes, and interest them in the services. House to house visiting seems to be essential to good attendance at the services also; want of strength has made this next to imposible this fall.

Yesterday, I passed the house of a woman who used to attend one of our meetings, and asked them to come. They seemed to be quite surprised to hear of the meeting, and the grown-up daughter said, "Truly, Oh Mother, we are living just like animals. God's word is being taught the next door to us, and we are so much taken up with our sewing, we know nothing of it. After this feast is over and our sewing is finished, we must surely go to the meetings."

There does not seem to be quite so much outward opposition from the Copts at the present time. One of the Priests is sending two of his little daughters to our primary school, and another of them has three grand children in, also.

A pitiful experience came to my notice not long since. A young mother had lost her little child by death. She was in agony, having been told by the neighbors and friends that the child was eternally lost, since it had never been baptized, and that the death was a judgment sent to her for neglecting her duty to her child in not having had it baptized. She stood in anguish of soul, telling how she had cared for the child, and had tried to do her whole duty by it. How she feared to have the delicate little one exposed to the ordeal it must go through in order to have it baptized, etc. Poor, untaught little woman; suffering intensely because she had never learned to know *the Saviour's love*. How can she know, except she be taught. How can she be taught without a teacher, and how can one teach except he be sent. Yet to see the look of despair in that pitiful young face, turn to a look of hope, and again, almost to a look of assurance, as the *sweet story* was carefully explained to her, was ample compensation for one seeking to help a weak sister—and the pleasant memory can only be effaced by that which is beyond the veil.

Report of Fowler Orphanage for the Year 1909

By Margaret A. Smith, Cairo, Egypt.

Gifts for Daily Expenses - - $1,168.08.
Daily Expenses - - - $1,168.08.

WE have, at the close of the year, forty girls, from the ages of five to fifteen. The eldest, Shefica, is working in the Tanta Hospital where she is to remain for two years. Two others are there for treatment, and as one of them is incurable, she will doubtless remain in the hospital, the orphanage paying for her, two and a half piasters per day, or twelve and a half cents. Four were admitted to church membership this year. There are now fourteen church members, besides two Moslem girls who were examined and would have been baptized if there was religious freedom, but as there is no such freedom they were asked to wait until they are older. The friends of one of them threatened to kill her if she became a Christian. The friends of the other one are vicious, bad people. These girls are praying earnestly for their people. May I ask you also to pray for them? One of our dear girls showed signs of having consumption soon after she came to us. Her father in deep poverty, had died of this disease, with no one to nurse or care for him but this poor child only ten or eleven years of age. Anterana loved her Saviour. She spent much time in prayer, and death was a happy home coming for her. It was the first death among our orphan children, making a deep impression on every one, and leading us all closer to our Lord. The only regret I have in her case, is that we could not give her such care as she should have had. No hospital would take her. The teachers and children were so afraid of taking the disease, our Syrian teacher left us, and the school was broken up, except for the orphan children, and some of them were plotting to get away. The eldest girl got some one to write to her friends to come and take her quickly lest she should take the disease and die. There were cries from all sides to send her away, but she was patient and loving through it all. Our pastor, Rev. Salah Hamnalla, bore the expense of her burial, and showed his kindness and sympathy in a way that will not soon be forgotten.

In July we moved to a larger and better house in the Northern part of the city of Cairo. Moving in hot weather is specially trying. Miss Dysart kindly helped us through this ordeal. One of the Fum El-Khalig teachers, Miss Helana, helped us to put things in order in the new house, while the matron, Sitt Habshea, took a much needed vacation of two weeks. She had just undergone a severe operation, but the sea baths and a rest with some of her friends and relatives who were spending the summer in Port Said, quite restored her, enabling her to return with renewed vigor. She has, as formerly, been faithful and deeply interested in the welfare of the orphange.

The house work is all done by the children, under the direction of the matron and the missionary. After coming to this part of the city, we found that it would not be safe to send out so many of our girls to our mission schools, as we had hoped to, because of the many trams and railroads in the way. We therefore, secured a good teacher and began a school in the orphanage in September, without aid from the mission, financially. In Fum El-Khalig we had the mission school to help us, only paying a small tuition fee of 25 cents for each pupil. The half of the rent was paid by the mission. The teachers' salaries and a part of the servants' wages were borne by the mission, but now we have a more expensive house. There seemed no other way but to begin our school, and trust the Lord for the means to carry it on. We seem to charge so much for tuition fees, that only the well-to-do can afford to

send their children to us. Although the tuitions have been much less than the expenses for the school, this has been a burden, and we hope, some time in the near future, to be near one of our mission schools.

The orphan children put money given to them, into a box which belongs to all alike, and use the money for their Christian Endeavor Society and their thank offering. They gave $6 of their Christian Endeavor money to the Holand mission's orphanage, which is for boys. They also gave a thank offering of $2.65, and $1 to Synod. We are learning, more and more, to remember the command of Jesus, "Take no thought for tomorrow, what ye shall eat or what ye shall drink, or where withal shall ye be clothed, for your heavenly Father knoweth that ye have need of all these things." Once we had not enough of money to pay a man who had done some carpenter work for the orphanage. Just at that time one of our missionaries and his wife and daughter called and gave us $55. One night this winter, the children were cold because there was not sufficient bed covering. There was no money in the treasury belonging to the orphanage, but duty was plain, the children must not suffer from the cold at night, so we bought a blanket for each bed, twenty-four coarse wool blankets, for $27. When we returned with the blankets, there was a letter from good friends in America, containing $37. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." Good things literally showered down upon us about Christmas time, and made us feel that it was all done by Christ's servants, for His sake.

There seems to be a work of grace quietly going on in our midst. The Spirit of the Lord is manifest in changed lives, in the striving of some to overcome sin and selfishness and evil in themselves. There have been times of heart searchings, confession and contrition, with sorrow and tears for sin. Satan also has been at work. One child of eight years of age, was so vile in her example and speech, that after we had tried every means to reform her, it seemed necessary, for the sake of the other children, to expel her. Her mother begged us to give her another trial, and since that time has not come to see her. The child, since then, has changed so very much that she seems like a new creature, and we hope that Helana may continue to grow in grace.

We are still without a permanent home for the orphanage, having not yet been able to secure land on which to build. The late Mrs. Arnold of Pittsburg, left a legacy of $10.000, for which we are very thankful. With this and the Fowler money, we hope soon to have a suitable and permanent home for the orphanage.

The committee met nine times and received ten girls into the orphanage.

Our Missions in the Soudan.

* By J. Kelly Giffen, D. D., Khartoum, Soudan.

OUR *Missions* in the Soudan? Yes, that is certainly the way the subject handed me, is printed. Obviously, there is a mistake some place, and I must do some eliminating, else my very subject will leave a false impression. Should the subject read "Missions in the Soudan?" Possibly, for there are missions in the Soudan, namely the Church Missionary Society—an English Episcopal Mission—commonly spoken of as the C. M. S. Al-

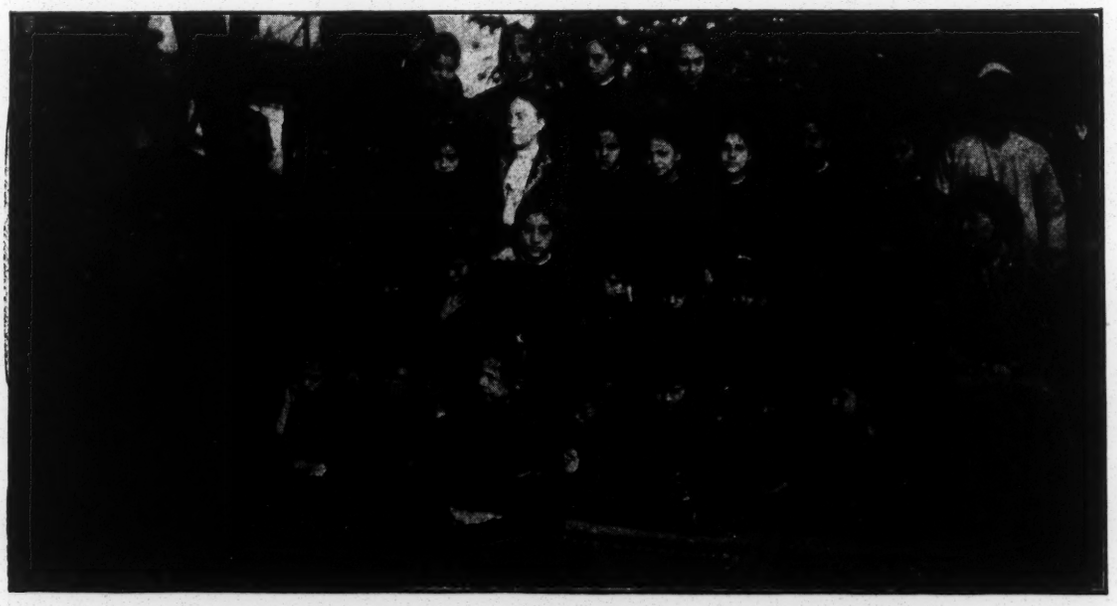
* By some error the above interesting article came to the Magazine without any name. We are venturing to credit it to Rev. J. Kelly Giffen, D. D.: if not correct Dr. Giffen need not be ashamed of this. Our grateful thanks to the writer.—Eds.

NATIVE DANCE "DALLOUKA"

DANCING GIRLS.

NATIVE EGYPTIAN SUDANESE.

MISS MARGARET SMITH
With the fifteen young Egyptian girls of Fowler Orphange, who are referred to in letter.



GIRLS IN FOWLER ORPHANAGE, CAIRO, EGYPT.
On the right is Mrs. McClenehan, back of her is the man who does the marketing for the Orphanage and is general servant. The matron is at the other end of the group under the tree.

so the Catholic—Austrian—Mission, and the American Mission.

These do not include all mission workers in the Soudan as a whole; but in our particular part of the Soudan, these are the only societies sending workers. There is also a Greek church and a Coptic church in Khartum, and a Coptic church in Omderman, but these are for the people of their own communion, and are not primarily for reaching those who know Him not.

But I cannot think it is meant that I should talk of the founding, growth and efficiency of all these. I am more inclined to think the mistake is only that of making a plural of what should be a singular noun, and that the subject should be "Our Mission in the Soudan." For while we have missionaries in Khartum North, Khartum, Omdurman and Dolaib Hill, and Egyptian workers in some other places, yet we are all one mission. But wait—am I wrong after all, and my subject quite properly stated? The United Presbyterian Church in one sense, does have *missions* in the Soudan, i. e., The American Mission to the Soudan, and the Egyptian Mission to the Soudan, but these two are so much a wheel within a wheel that we forget we are two missions, and in considering the work, remember only that we two form the United Presbyterian Mission in the Soudan, and forget nationalities.

You know the method by which young men and women in America are appointed by our Church to foreign mission work, i. e. selection by the Board of Foreign Missions, approval or authorization by Assembly, and the missionary is then sent to one of our Foreign fields. But the station in which he or she is to work, and what that work is to be, is decided by the Mission Association on the field. The appointment of an Egypt missionary is much the same, substituting a committee of Synod for the Foreign Board and Synod for Assembly. Thus far, the missionaries from Egypt, have all been clergymen and the committee appoints them to a particular station and work.

There are also teachers and colportuers from Egypt and Syria, but these are employed by the American branch of our mission, and receive their salaries from American sources, while the regularly appointed missionaries from Egypt, are supported wholly by the Egyptian church. The Egyptian mission, too, sends its missionaries to the Northern Soudan only, where the language is the same as their own, so they do not have the long, hard, heart-breaking task of acquiring a new language.

In addition to supporting its missionaries,—there is at present, but one on the field—the Egyptian Church became responsible for the building of the church in Khartoum. This is, or will be when completed, a very pretty little church. It is built of concrete blocks—manufactured by the American Mission—and roofed with composition slate. It is as yet, doorless, windowless and floorless, but we worship in it, and hope to have doors and windows to keep out the rain, before our wet weather begins in July. As I have said, the Egyptian Church became responsible for the expense of this building, and thus far, no American money has gone into it, except perhaps $50, sent by different friends in America, and the contributions of missionaries on the field. But alas! The Egyptian Church—like its American sister, sometimes in the past—has not wholly paid its vow, for the House of God is not completed, and there is a debt of $400 to be met.

To the missionary from Egypt, falls most of the pastoral work, which is almost entirely among his own people who have come to the Soudan for employment, while the Americans have all educational work and book distribution, besides much preaching, house visiting, superintendence and making themselves generally useful.

This co-working is in that part of the

Soudan where Arabic is the language spoken, and includes the region from Wadi Khalfa—the frontier town—to Khartum at the junction of the White and Blue rivers, thence up the White Nile as far as Arabic is spoken, or about 250 miles, and up the Blue Nile to the Abyssinian border. For this vast territory, the Egyptian Church has *one* ordained man and his wife. The American Church has two ordained men, one physician, two young ladies, three missionary wives!!! Were we in a convention, where we could hear each other's voices, I would say, "let us arise and sing, 'I'll pay to God The Vows I owe.' " Did you not vow? You certainly did, for in taking up Mission work in the Soudan, you practically said, "we vow to God that we will give the people of this land, the knowledge of the Lord." I am not forgetting the government restrictions laid upon us, or any of the other difficulties that hinder and retard the work here, but neither am I forgetting that *you are not ready* to go in and possess the land, were all restrictions and hindrances removed.

The mission on the Sobat—Dolaib Hill—so far as government and direction is concerned, is an intragral part of this same American Mission to the Soudan. But there the language is the tribal languages of the blacks who are pagans, while in the north, Mohamadenism is the religion of the native people.

On the Sobat, the workers are all American and Sudanese, and there they reach the people more largely through industrial work.

The Soudan Government felt it its duty to fix limits to the territory, to be worked by the different Mission Societies, and unfortunately—from our point of view—it made the White Nile one of the boundaries, thus dividing the Shulla tribe, among whom most of our work has been thus far; those on the west bank of the White Nile, living in territory given to a Roman Catholic mission. Those on the east bank, in territory for which *you* have become responsible. Much has been accomplished in the way of reducing the language of the Shullas to a system, and translating portions of the scriptures. "Much" did I say? Yes, certainly *much*, when measured by the time, work, worry and patience put on it. But alas, how little, when measured by the mountain of work yet to do. It is the hope of the mission, to work on up the Sobat river, into Abyssinia, and there join forces with those of our mission who have reached the same point by working up the Blue Nile, thus completing the circle.

But this means more stations opened, more languages learned, more translating done, more men and women and more *money*. Are you ready for it? We will leave the matter of more money out of consideration, for after all, it is easy to give money after we are once ready to give our sons and daughters; but are you ready for this? It does mean almost entire separation from them. It *may* mean death to them, in a foreign land. We hope it *will* mean a saving knowledge to many of the black people in the Soudan.

YOU MUST ANSWER THE QUESTION.

The Sudan and the Sudanese.

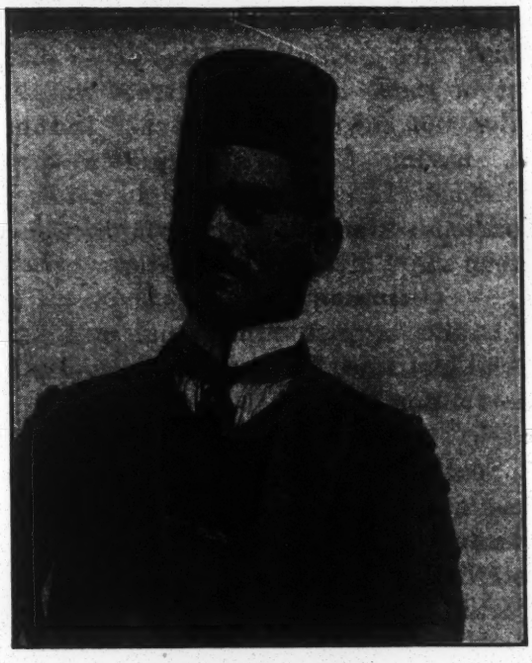
By Fahmy Obeid, Egyptian Evangelist to the Sudanese, Khartoum, Sudan.

IT is known that the Sudanese are of black bodies and it is rare you see a white man or woman among them. If there be some mixed between black and white, the father was a foreigner and the mother a Sudanese.

The Sudanese never wear cloth garments, but the men tie a *dirty* piece of cloth on the middle part of their bodies,

while the rest of it is naked. They are barefooted and most of them never cover their heads, and so the women likewise.

It is a popular thing for them to anoint themselves with grease; no difference between a boy, a girl or a woman, in that custom. Every house of the Sudanese must have a great lot of fat or grease, the poor as well as the rich.



MR. FAHMY OBEID,
Egyptian Teacher at Khartoum.

The Sudanese people live on corn (durrah) which is of two kinds (angera and fetreta) while the latter is of much use to the inhabitants as their daily bread and from which they make their native beer which they call *marisa*. The Sudanese prefer drinking *marisa* the whole day, to eating any nice food or working in a useful business.

In making their bread, they grind corn by crushing it between a stone and a heavy piece of wood. After the Sudanese woman half crushes the corn, she gathers the flour and makes it into dough and bakes it on a sheet of iron placed on a sort of hearth.

It is necessary to every true Sudanese to have a hollow kind of vessel, cut of pumpkin rind, in which he drinks his *marisa*. This is prevalent among the different tribes of the Sudan.

Having no sugar-cane, they use the stalks of the corn, *durrah*, which has some sweet juice, but much less than that of the sugar-cane; its name is *ankoleeb*, and is watered by rain. They have no irrigation systems or machines for raising water from the Nile to the land.

Although dirty and naked, no man, poor or rich, even a beggar, sleeps without a bedstead which they call *ankareeb*. This consists of four short pieces of wood for its legs and two long ones for the sides, which join the rest to make an oblong, and the space between these woods, is filled up by ropes made of palm trees, clusters and leaves crossing each other; the best of these cost from L. E. 3-4, and on these beds most of the foreigners sleep also.

Most of the Sudanese never bathe, for they think bathing is a source of different diseases, and the mean point which let the exceeding heat of the sun to have reflection upon their bodies, so they prefer anointing with fat, to bathing. Their idea is, the substance from which the fat consists, gives refreshment to their bodies and keeps out the heat of the sun. Therefore, you see fat on their bodies from the head to the foot.

Laziness and sitting still is a familiar custom among them. The Sudanese never will work if he has his daily food, especially his native beer *marisa*, but if it happens that he gets hungry and has nothing to eat, he walks in the streets asking the rich to take him as a servant and just give him food to eat.

Another important custom, is they cut three straight lines from the cheeks of their children, when they are two years old; each tribe has a special cut, some cut three straight lines, others horizontal lines, others two lines crossing each other, and the other two parrallel lines, etc. They respect the brave and nickname him "the girls brother," and on the contrary, despise every

one that has fear in the time of danger. They display their courage, by bearing without murmuring or crying, severe flogging, or by having parts of their bodies cut. In cases of marriage-feasts where lots of young women are present, this practice is pushed to a scene of brutality.

They do not care a bit for the time, and do not know how to spend time, but the whole day and the first midnight, they do nothing but sing in loud voices, beat drums and make a great noise to amuse themselves.

No man believes another, unless he swears by God or their prophet, Mohamed, and so do all the little boys and girls and women. Their minds are not bright, and can hardly understand anything besides their tribal customs. The prevailing industries are serving cooking, plain carpentering, which need no intellectual exercises.

Nearly all the Sudanese houses are not higher than four meters above the ground: the walls are made of mud, without bricks or stones. Some of the roofs are curved, others are square and all made of straw and curved pieces of wood; while the best of these houses do not consist of more than two rooms, and the rest of ground inside the house is just a sandy land, good for nothing.

The general view of the Sudan is like some recent suburbs lived by farmers, having no trees, but few agriculturists; the rest of the land is just a desert. The most cultivatable land in the whole Sudan, is El Gazira (Island.) It is situated between the White and Blue Niles.

Khartoum.

Khartoum, the capitol of the Sudan, has many magnificent buildings and splendid houses which belong to the Government, as well as the Sirdar Palace, Gordon College, Ministry of Justice, Civil Hospital and other buildings of various companies and missions. It has also trees of different kinds, and fruitful gardens, school of the Government, mission schools, industrial work shops. It has nice wide streets, and the finest of these is Gordon street which divides the town from the east to the west, having Gordon's statue in the middle.

Khartoum stands on the conjunction between the White and Blue Niles.

Gordon College.

It is the largest educational and industrial institute, having many branches of instruction, as well as Agricultural, Electric, Engineering branches and both Secondary and Primary sections. It has a good museum, consisting of monuments of late Sudanese officers who were killed in the wars, and their fighting articles and some of the Sudanese animal's skins, and Sudanese domestic utensils.

NOTE—The writer of this interesting story of the Sudanese, sent a very full account of Mr. Roosevelt's visit to Khartoum and his address to the students. The fact that very much has been given in our church papers of this distinguised person in his trip through Egypt, also our lack of space, we felt compelled to omit any account of it. Our appreciation for the above article, as well as the Roosevelt speech is due Mr Obeid. We have retained as much as possible of the writer's native style, adding interest to his article—EDS.

Study for the Month.

JULY—OUR MISSIONS IN EGYPT AND THE SUDAN.

Suggestive scripture lesson: Mattthew 24: 14.

Topics for Consideration.

1 The growth of the Christian native church in Egypt.

2. Educational work of supreme importance in bringing Egypt to Christ.

3. Village work in Egypt.

4. A day spent with the woman physician.

5. Egypt's needs; our duty.

Sudan.

Our missions in the Sudan.

The Sudan and the Sudanese.

The Thank Offering.

Its Importance to the Work of the Women's General Missionary Society.

By Mary Porter Kyle, Monmouth, Illinois.

EVER since the first thank-offering was lifted in 1888, the importance of the thank-offering to the work of the Women's General Missionary Society has been evident. It hardly seems necessary for one to attempt to add anything to the testimony of the years, and yet it may not be altogether in vain that we "stir up your pure minds by way of remembrance."

Of the history of the work it is not ours to write, but a study of that history most clearly shows how that the record of the women's work for the past twenty-two years could not have been the glorious record that it is, had there been no thank-offering funds.

From the year 1888, through 1909, the thank-offering gifts amounted to $601,867.78. The disbursements in part, have been, Foreign Missions, $209,577.53; Home Missions, 89,728.06; Freedmen. $106,152.64; Parsonage, $71,837.32. Consider what all this has meant to the cause of Christ. What the Women's Board, as the agent, has been enabled to do because of it. The number of missionaries sent to the foreign fields, the city missionaries, workers among the Freedmen, Indians and Italians, supported by it; the schools established, hospitals and dispensaries erected, parsonages built, needy helped, Christian literature distributed, new work undertaken, as in the Sudan and among the Mountaineers; in short, of the help given to every department of the work. Think of all this, and let us ask, could we have done without these gifts? One can readily see that the thank-offering is of utmost importance, and that the work cannot be carried on without it. The fees, regular offerings and contributions from individuals and societies are not adequate to meet the demands.

Enlarged resources are demanded by the enlarged work, the enlarged fields of activity and usefulness in home and foreign lands. The call today, is for increased forces and better equipment. The call cannot go unheeded. The deaf ear must not be turned to it, because it is the call of Christ, the call of the King, whose we are, and for the extension of whose kingdom we are laboring. Cut off the thank-offering funds, lessen the gifts, and what would result? Retrenchment! Retrenchment, the saddest, most heart rending word that must fall from the lips of the worker for Christ, as he sees all about him, the fields white to the harvest and the laborers few, and realizes that some of the few must be recalled and the work curtailed.

Never! women of the United Presbyterian church, must this be written upon the pages of our history, and never will it be written if we are faithful in meeting our obligations and then "Come," year by year, "into the Lord's courts" with our gifts of love and offerings of gratitude.

The thank-offering is important also, because it furnishes an opportunity whereby we, in a special way, may evidence our spiritual development, the quickening of our spiritual life. The miserly man is not the man of great spiritual power. His very miserliness "cramps, crushes and cripples his own better nature." He is not able to rise above self and selfish interests and thereby proclaims his weakness. But when the heart has been touched by the spirit of God, filled with the love of God, then there is a power bestowed which enables one to rise above the things of earth, use strength, God given talents and material possessions for God's glory and as He directs. And the more we are quickened by the Spirit of

God, the more we have of the life of Christ, the more we "abide in Him," and He in us, the more fruitful our lives become in Christian service and the more liberal are our gifts. And so, when we, as women, present increased offerings of thanksgiving, from year to year it proclaims to the world that there is a vital union between Christ and us, and that we are developing into His likeness, growing in liberality because we are growing in grace.

Love Must Be Expressed.

Again, the thank-offering is important because as we engage in it, presenting our gifts as did the wise men, we prove that there is a deep and abiding love in our hearts for Christ, a love which must have expression. A love which cannot be possessed and the world not know it. One is reminded of the story of the stolen wedge of iron. "A heart shaped piece, that was to form part of the new machinery in a certain foundry, had been carried away almost red hot from the furnace, stolen by those who opposed the new invention, and buried in the ground. Search was made at once for it, but snow had fallen and all trace of the hiding was lost. But the hot iron warmed the earth above it, and melted the snow and when morning came there was an odd little patch of bare ground that told its own story to observant eyes. "Did they really think they could hide that red hot heart under the snow and have it stay hid?" sneered a foundryman, as the wedge was dug out. The application is apparent. Love in the heart, cannot be hid. It makes itself felt. If there is no expression, no life service, no self denial, no sacrifice, no return of God's bounty given so liberally, no gifts of gratitude, then it proves that there is no genuine heart love for Christ. 'Tis love that gives, 'tis love that makes sacrifices, 'tis love that pours itself out on the beloved object in acts of kindness." Yes, it was love that prompted Mary to break the alabaster box of precious ointment and pour it upon the head of her Lord. It was love that prompted the women "early in the morning of the first day of the week," "even at the rising of the sun" to wend their way to the tomb with "the sweet spices they had bought" to anoint the body of Christ. It was love which prompted the women of our Church in giving the $554,502.21 as thank-offerings in the years that have passed. And the gifts which it shall be ours to present in the years to come, will be but the expression of the love which rules in our hearts and lives. What shall be the measure of that love, dear sisters? Let us not forget that God *so* loved us that He gave His only begotten Son for us. Christ *so* loved us that He offered himself a sacrifice to satisfy divine justice and reconcile us to God." He himself, bears our sins in His own body on the tree." He gave his life for you and me, what can we with hold?

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine
Demands my soul, my life, my all.

As we love, we will give, and by our gifts we prove our love.

Necesssity for System in its Operation, The Thank-Offering Box in Every Home.

System in any enterprise is almost, if not altogether necessary to its success. The hap-hazard method is not the method that wins. This is true in church work as well as in business ventures. And that the thank-offering feature of the Women's work may reach its highest success and attain its greatest good, the leaders in the cause plan to carry it on with system. They desire that every woman in the Church shall possess a thank-offering box and that in it she shall place her offering daily, weekly, or according as she is blessed. The plan, we believe, is a wise one because

Every Woman a Worker.

Every woman in the Church of Christ should be a worker for Christ, a faithful witness to His goodness and love, and have a part in the work of extending His

kingdom. In other words, every woman should feel that she is a part of the working force of the Church. That there is something for her to do, her own individual duty, which, if she fails in performing must go undone to the detriment of the work and the sorrow of the Master.

Every Woman Alive to the Needs.

Every woman should be alive to the needs of the work and be ready and anxious to respond in meeting them. To each the Master says, "Lift up your eyes and look on the fields for they are white already to the harvest." Have you looked? Have you seen the 800,000,000 of earth's inhabitants who have never heard of Christ, the Saviour? The 16,000,000 in our own foreign fields that are dying without the Bread of Life? Do you realize that every minute, 83 of our Christless brothers and sisters pass into eternity unsaved? Is your heart, as was your Saviour's, "moved with compassion," as you see these multitudes? Are you praying the Lord of the harvest to thrust forth laborers into His harvest and then, presenting your gifts and offerings, that they may be sent?

Every Woman a Supporter of the Work.

Every woman being commissioned, having a part in the work, is it not right to ask and expect that every woman will support the work by her contributions, first to the regular funds and second to the thank-offering? The first is we should feel obligated to give, because the work cannot be carried on without support; the second we should *love to give* because we thereby express our love for Christ in a larger way and also, because as has been shown before, the fund is so necessary to the successful administration of the work. Every woman therefore, should possess her individual thank-offering box in which her gifts can be deposited from time to time, "Kept for the Master's use," until the day of in-gathering.

Why a Gift Daily or Weekly?

First:—Because it is so much easier to give a small sum day by day, than to give a large one at the end of the year. And giving a small sum daily or weekly, one will be surprised at the total at the year's end.

Many often times have very good intentions about presenting large gifts of gratitude, even decide to do so, but when the time for the thank-offering service arrives, they feel that they cannot spare the amount decided upon, because demands from other sources have been so great, and the money has been used in other ways so that there is not much *left* to give. Now the regular giving does away with these difficulties, for if, instead of waiting until the time for the thank-offering meeting, to take the sum from the money in hand, a small sum is set aside from time to time, it will not be missed and the total will be surprising, causing the giver to rejoice in presenting the gift. There will be no feeling of disappointment and shame because of its meagerness. Try it and see. * And further, should every woman adopt the plan, our annual thank-offering funds would be so amazingly increased that every department of the work could be enlarged and missionaries sent to the needy districts that today are begging piteously for help.

Second:—It betokens a spirit of thankfulness for the daily mercies and blessings received, and a desire to manifest that thankfulness other than by mere word of mouth. It is very easy to sing, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

"Blest be the Lord Jehovah
Of our salvation God,
Who us with blessings daily
Abundantly doth load."

* The calculation has been made on a conservative basis that *if every woman* in the United Presbyterian Church would give *one penny a day* thank-offering, the sum would be not less than $272,000 for a Thank-offering alone. Is there a woman whose christian life cannot afford that?—EDS.

It is quite another thing to *prove* the genuiness of the gratitude thus expressed by substantial gifts. "Words are but empty thanks," we make them rich in meaning, only when we live what we say in acts of love, self-denial and sacrifice.

Third:—We are more likely to count our blessings and be joyful Christians, if we develop this habit of a daily recognition of them. We will be looking for new mercies and blessings, "they are new every morning," find them where others fail to, and rejoice in so doing. It is Oliver Wendell Holmes who says, "If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my clumsy fingers and be unable to detect them. But let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies, but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour, some heavenly blessings, and the iron in God's sand is gold." Are our hearts such magnets? Shall we not, as women, make our thanksgiving a continual thanks-living?

May the day speedily come when every woman of our beloved Church shall have such a vision of the Christ and the World-wide needs, such a faith in God, such a consecration of life and material possessions, such a love for Christ as shall constrain to more devoted service and the presentation of gifts of such magnitude as shall enable the work to be so extended and perfected that it shall be an honor to our King.

Why Women Should Maintain Separate Missionary Societies and Control Their Funds.

By Margaret McLaughry, Dean, Tarkio College, Tarkio, Mo.

To attempt a demonstration of the above proposition seems like trying to prove an axiom. Is there any possible reason why women should *not* maintain separate missionary societies, or any other reason why they should not control their own funds? In lieu of affirmative answers, we might ask several other questions: Why do separate organizations exist at all within the church? Why are there any organized efforts to carry on missionary work? Why have the men so recently organized The Men's Missionary League? And as for the second part of the proposition, why should any society control its own funds?

There is nothing like experience to justify action. Many things which look very well as theories, do not work out well in practice. As the Women's Missionary Society has existed longer than almost any other organization within the church, its history can speak for its success. One of my earliest recollections is of the afternoons when my mother either entertained the "Ladies' Missionary Society," or left her household affairs to attend the meeting in another's home. This was the only club my mother ever joined, and almost the only event with attractions strong enough to allure her from home and children. If there were no other argument for the existence and promotion of the women's movement for missions, the faith and the sincerity with which our mothers worked, would suffice to convince us that it is right. In those days, there was no Women's Magazine circulating missionary news through the church, no Women's Board, supporting missionaries

on the field at home and abroad, no Women's Association with its noble charities; but did not those societies form the parent stock out of which these branches have grown?

The Church has duties so many and so varied, that smaller organizations have been formed within its boundaries for the purpose of centralizing forces. A society which has been organized for some specific purpose, concentrates all its energies on attaining the one end in view. The Women's Missionary Society has for its object, the promoting of the cause of missions, and for this purpose it studies conditions, solves problems and contrives ways and means for satisfying the needs; and it has succeeded merely because it is easier to gain the hearty co-operation of a few than of many.

If organized effort is effective anywhere, it is surely needed in the missionary enterprise, than which there is no greater. The importance of concentrated systematic action cannot be overestimated in these days when the meeting of a crises or taking advantage of a condition, means life or death to a nation.

If it is possible that any one should object to such organizations being maintained by *women*, our only answer must be, "look around" and see for yourself what women have done and are doing for the cause. It is not the purpose of this article to make any kind of enumeration of what has been done—our space is limited, but statistics can be supplied by any Women's Board, and they prove conclusively that Women's Missionary Societies are abundantly able to carry out what they have undertaken. If women in organized societies can carry on the work of building schools, publishing literature, sending out missionaries, paying salaries, increasing their work constantly, year by year; if they can so manage their finances as always to have funds to meet their obligations, and do all this without any expense except that which is borne by their own private purses, are they not doing it successfully? What organization of business men can show a better record?

And why should women *not* control their own funds? An objection that is sometimes heard, is that the contributions to the Boards of the Church would be greatly increased if the members of the Women's Missionary societies paid their money directly to these bodies. As the interest in missions has been constantly growing these many years, since the organization of such societies and missionary offerings have increased accordingly, no facts can be cited to bear upon either theory. The offerings to the Boards would certainly be larger than they are now; but we very much doubt their being increased to such an extent as to meet the total contributions under existing conditions.

The money raised by the W. M. S., does not represent so much deducted from the general fund; on the contrary, a great part of a woman's offering is herself, like Brutus' heart "coined into drachmas." Only a small proportion of our women take their offerings from the family fund. Many of them are women without husbands or children and all they have is their own; many others are married women who are helping to support their families by some labor outside of the home; others still take their offerings from their monthly allowance, or "pin money," or use that which is given for the purchase of a much-needed garment. Many a beautiful, fastidious woman endures the indignity of wearing a shabby coat or an old-fashioned hat for the purpose of increasing her Thank-offering by several dollars. And this is something that probably would not be done if the number of contributors consisted of the entire church.

Why should women *not* control their own funds? Even little children organize themselves into societies for benevolent purposes and are encouraged in devising their own ways of disposing of their funds. Parents who desire

their children to learn how to manage property for selves, give them a fixed allowance or permit them to earn money for themselves and use their own judgment in its expenditure. Surely it would be a long step backward for the mothers to give up such a prerogative which they have so nobly earned!

The men of the church must have recognized the advantages of separate organizations or they would not have organized themselves into the Men's Missionary League, and they surely cannot have any desire to suggest any change in methods so worthy of imitation.

Every woman in the Church ought to get the facts for herself and find out what women in their organized capacity are doing to help to plant the banner of the cross in every land, and then she should be a part of this great movement herself, and give it not only her contributions and her sanction, but also her implicit trust and unswerving allegiance.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

What is to hinder a careful canvas of every Protestant Church in Christendom to secure at the least, the cost of a car fare every week from every man and woman and child who names the name of Jesus, and to make the gifts to missions to amount at least to *one fourth* of all the giving to the Kingdom that so even this generation may behold the dawn of the latter day glory!

"Then will the Hallelujah Chorus be in order. "He shall reign forever, King of Kings, and Lord of Lords."

—*Missionary Review.*

Study for the Month.

JULY—THE WORK DONE BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Suggestive scripture text: "Go work today in my vineyard."

Roll call. Response: Why I am interested in the work of The Woman's Missionary Society?

Topics for Consideration.

1. Why women should maintain separate missionary societies and control their funds.

2. History of The Women's Missionary Society movement.

a. Its beginning.

b. Its growth.

c. What it has accomplished.

3. I. The Thank-offering: Its importance to the work of The Women's General Missionary.

II. Necessity for system in its operation: the Thank-offering box in every home.

4. Possibilities for the future of The Women's General Missionary Society.

Editorial.

Opening of Convention and President's Address.

The Twenty-seventh Annual Convention of the Women's General Missionary Society met in the 1st United Presbyterian Church, St. Louis, Missouri, Tuesday evening, May 10th, at 7:30 p. m., under the most favorable conditions.

Those in attendance had journeyed with the most faultless weather to inspire their hopes and plans for a comfortable meeting. Often at this season of the year, there are climatic conditions that do not assure the delegate of constant sunshine. The woman attending these annual meetings likes to be comfortable even if her clothes are worn for the first time and she is excused for studying weather conditions suitable for her new attire. But the conventions can never be said to show off dress. Any one looking over the audience must be impressed with the thought that the women wear good, substantial, pretty clothes as ones used to them, not as those having just come from a modiste of fashion. Another attractive and pleasing appearance of this large audience of women, was the number of fine looking young women.

The three congregations in St. Louis, doing the act of generous and cordial hospitality to the twenty-seventh Convention, had the large share of the handsome young women.

If this Convention has accomplished one thing above another, we trust it is to win these young women into the active service of missions awaiting them. We love to think of the possibilities of the young women---may they ever be the polished corner-stones of that part of the temple of our favored Church.

Everything for the comfort of the delegate and the success of the meeting was anticipated by the Local Committee, and members of the three flourishing Churches in St. Louis.

Our space will not permit a detailed account of this delightful meeting, and the freedom we enjoyed in the three days' among the St. Louis people. We have thanked them formally---we again thank them through our columns, in behalf of the work represented in our Convention.

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The opening of the Convention is always of great interest, and no delegate, journeying to the Convention, but desires to be in the audience before the special features of that evening are presented. Here we take this opportunity to express our appreciation of the singing furnished by the select choir—from the opening devotional service to the concluding services on Thursday evening, the excellent voices gave evidence of rare culture, impressive and devotional. They led the large audience into greater appreciation of our singing of psalms. Few perhaps ever heard more impressive singing than the choir and audience during the Convention.

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The usual greetings were given, Mrs. J. R. Logue, 1st Vice President, presiding. Those who met Mrs. Logue at Buffalo, New York, last year in her own Church, know of her ability. Mrs. Logue is qualified to perform any duty, and it was a pleasure to meet her again.

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The special feature of the first evening is always the President's Address. Mrs. J. W. Ashwood, wife of Rev. J. W. Ashwood, Cambridge, Ohio, had this honor. She chose for her subject, "*First Fruits.*" We can only briefly refer to its many good points.

She said: God has spoken very definitely in regard to all kinds of mis-

sionary effort. His command, "Go ye," means more than a mere excursion into the darker parts of the world. It presses upon all, the duty of continuous support of all Christian activities. A very important part of these same efforts is embodied in what we call "support." It means a giving of ourselves and of our possessions for the furtherance of this glorious work.

God asks for "first fruits," never in selfish spirit, but with the definite aim to develop His children whom He loves with a love only measured by the love expressed in John 3:16. Let us remember God asks for *first fruits, not leavings* or unused talents, but the very best, the most desirable, that which we estimate as of value and which we choose as our very best.

Does not the Church suffer today because it fails to bring its choicest and most valuable effects to the altar? Whether the first born or the whole family, there is an obligation upon everyone professing to love and do honor to God. If the Church had laid upon the altar, the children of the household of faith, there would be no lack of missionaries in the fields calling for increased laborers. If the wealth of the Church was laid at the feet of the Master, as it should be, there would be no lack of funds to provide for the children of the kingdom chosen. to go with the Message of the King.

When we realize and act as if our possessions, be they talents, home, money, children, belong to God, we will not question His claim upon us.

Can we afford to withhold our best gifts? Should it require persuasion to induce us to give gladly to the most important things, those things which are represented in the life and service of Christ? The call for consecrated service was never more emphatic than now. We of today are only a part of the great plan of God; the future is to be made better because of the present. The gifts of today, under God's blessing, will multiply and bring a full harvest in the future. The coming generation must take what we prepare for them. They must accept conditions as we pass them on.

Can we afford to give to God anything but our best?

* * *

The Convention Begins Work Wednesday Morning.

There are always two features comprising the program and occupying prominent places in the proceedings of the Convention, viz, Devotional Hours and Reports of the Secretaries of the Women's Board. The arrangement to include these in each day's proceedings, gives to the program, the unfailing attraction of every Convention. More and more, every year, the delegates enter into the spirit of the devotional hour, and eagerly absorb the importance of the year's reports as each department of work is presented.

There is no educational feature in attending a Convention of such value as these two—worship is the foundation of all missionary efforts—reports of the year's work are the fruits of the year's endeavor, and no woman can cut these out of her report when returning to her society, as they are the stimulating, educative features, drawing her to the meetings.

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Although these reports are given in the Annual Number of the Women's Missionary Magazine, they cannot carry the earnest voice and pleading accents of the secretary. Those having met these secretaries of the Board, have enhanced interest in reading of their year's work.

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Gratuitous labor is not often appreciated as it should be, yet we believe, in our Conventions there is a growing appreciation and love for the women chosen to do the work committed to them. Never before have we heard so many kind expressions of the importance

of this work and the manner in which it is being done; and how could it be otherwise? From the opening of the reading of the annual reports, to the close of the three days' sessions, an audience of remarkable attendance and attention inspired each secretary, and brought to her, the most stimulating appreciation of her year's work. So seldom was it necessary for the president to use her gavel, that it seemed the only useless article of the Convention.

Women went away from the Convention, better informed and more deeply impressed of what *has been* done, and what *awaits* to be done, and what *can* be done, than any former Convention, and we believe a new era of service and love for the precious work committed to them is now upon us.

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Figures, *figures!* how they cover the page when the treasurer reads her report. We have the most gratifying acknowledgement of Mrs. J. B. Hill's rare efficiency in the printed page she places in our hands, and yet, not all yet realize the excellency of such work. It afforded great pleasure to the Convention to hear of the estimate of her careful and exacting work from those able to judge. The Church is blest indeed, when women give their best abilities to the cause committed to her.

* * *

And what we say of the treasurer, must be said of every secretary, even though their task is in different lines. You may stand around at the rest hour and wonder when Mrs. John A. Crawford gets in her rest period. A reliable *saleswoman*, ready to *offer bargains* in literature that are more tempting than any other *29 cent* table you ever hung around. She has anything you want, or at least can persuade you it is everything you need—and it is all true, for her literature is not fiction. Many are very fond of her attractive bargains, and the Church is being informed more and more each year by the large and interesting variety of good literature on sale. If you failed to get a supply, do not fail to order early from the Women's Board, 907 Publication Bldg., 209 Ninth St., Pittsburg., Pa.

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Every year, the Sectional Conferences, by the several secretaries, hold the crowds of women. You wonder where all the women are until you step around the ante-rooms and see the crowds. These, as usual, held the interest in their several departments this year.

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The Junior Rally Wednesday Afternoon.

Every feature of the Junior Rally, under the efficient leadership of Mrs. S. G. Huey, wife of the pastor of Grand Avenue United Presbyterian Church, was most inspiring.

One hundred children representing the Junior societies of the different U. P. Congregations of St. Louis, marched into the church singing the new version of 72nd Psalm, led by a boy carrying a banner—"The Children of the Kingdom"—which was the title of the exercises. After a brief recitation by a young girl, six boys in farmer's costumes, with shovels and spades, sang a "Spade Song" with motions illustrating the preparing of the soil for the good seed. The second part of the exercises was carried out by six girls, wearing blue sunbonnets, and carrying baskets of seed. "A Sower's Song" was sung, accompanied with motions, sowing the seed.

The third division was made up of six boys dressed in rain coats, and hats, who sang the sixty-fifth psalm in regard to God sending the rain upon the soil.

A recitation followed, given by six girls dressed in white with yellow sashes, and hair ribbons, representing "Sunshine."

Six boys, with hoes sang a "Motion Song," illustrating the hoeing of the weeds.

The representatives of the various Junior Committees—Lookout, Prayer

meeting, Social, Flower, Missionary, Temperance, and Music Committe, appeared in turn upon the platform, carrying favorite flowers—daisies, pansies, roses, pinks, etc., and recited appropriate verses.

The Missionary Committee was represented by boys and girls in costume, each making an appeal for his or her own people.

Impressive pleas were made for the work in India, Egypt, The Sudan, Freedmen, Indians, Immigrants and Mountaineers. The Temperance Committee of boys carried banners on which were inscribed—"Saloons Must Go!" "Prohibition Sure To Win!" Missouri Dry in 1910!" "Nine States Now Dry!"

The members of the Music Committee were dressed in white, with daisy wreaths on their heads, and daisies in their hands. They sang:—"Walking in His Way," and led the children as they retired from the church.

* * *

Thank-Offering Service.

Delegates and visitors to the Convention have learned to anticipate the climax of the year's interest in the "Thank-offering," to be held on the Wednesday night of the Convention. No one can bring to this department, better prepared thought in the program arranged, than the Thank-offering Secretary, Mrs. M. C. Porter. We all know her zeal and devotion throughout the year and the special care to provide so much interest on the occasion of the full ingathering is most delightful to every delegate. An audience that crowded the large church, listened for two hours, to the program prepared for the evening, which included the regular Thank-offering service and was closed with an address by Rev. C. R. Watson. Subject—"The Four-fold Measure of Missionary Obligation."

Dr. Watson, in his forceful and logical manner, presented to the women especially, this subject of missionary opportunity and privilege. The audience have seldom heard anything more impressive, and gave attention that was but little less inspiring than the masterful address. The announcement of $47,365.57 Thank-offering, though the second largest in the history of the Thank-offering seemed none too large, after listening to the precious thoughts of the speakers of the evening in behalf of the great work represented.

* * *

The Junior Secretary, Mrs. N. Wylie Stevenson, also business manager of the Junior Magazine publication, shows untiring devotion and zeal in her department. She had occasion, with the Editor of the Junior Magazine, Mrs. John A. Wilson, to be happy in the results of special efforts of delegates, to bring increased subscriptions to the meeting. A good effort, but must be continued with added zeal throughout the Church, in order to support the growing demands of The Junior Magazine.

Help those women in their efforts, to educate the children for the future mission of the Church. Send 25 cents any time and often, to the Junior's Magazine. Remember whose children they are endeavoring to help.

* * *

There is a growing understanding of the work of the Parsonage Fund. Yet Mrs. McDonald, its devoted and earnest Secretary, has reason to feel that the women could learn more to the advantage of this department of work if they would read of its great benefits—in new mission stations, especially.

* * *

Miss Houston won friends for the Mountaineer Missions. Her practical friendly manner is invaluable in Convention, as well as in her every day life in Kentucky.

We were all glad to meet Miss Houston.

* * *

"Our share of the Evangelization of the Negro of the South," was one of the finest in style and delivery of anything in the Convention. Miss Sylvesta Keen-

an of our mission at Canton Bend, Alabama, won friends for herself and her work, in her address. We cannot speak too highly of Miss Keenan's address; it was a wonderful climax to a most wonderful day in the Convention.

* * *

Mrs. H. C. Campbell, newly elected to work of Foreign Secretary, brought to the Convention, the most impressive and serious thoughts of any secretary of the Women's Board. During the past year, Mrs. Campbell was made to feel that the office of Foreign Secretary of Women's Board, should be assumed by her. For twenty-six years, Mrs. Campbell had directed the affairs of the Home, American Indian, Ministerial Relief requirements. Her portfolio was always responsible and full of interest, and she always brought to the Convention, the most untiring interest and zeal for these beneficiaries of the Convention. When it became necessary to resign from these duties, to accept even a greater and more responsible one, Mrs. Campbell suffered a loneliness in the loss of her work created and aided during her years of secretaryship. A great and important message was hers and never before was a Convention brought into such close and serious view of the foreign field. We cannot convey to our readers all we wish we might, in our brief space. The call for workers is the burden of the missionary; the foreign secretary comes in close touch with this need. In no way can the appeals reach the large number interested more impressively than through the earnest appeals of the missionaries and secretaries in attendance at the Convention.

Following her report, opportunity was offered for pledges for a term of years to supply the needs of the unprovided foreign salary fund. Some pledges were given. The hour was too short to complete this important task. Nothing has ever been presented to the Convention involving more than this. Many were impressed with its importance; the great regret remains that there was not some way provided to carry further the impressions being made in behalf of this fund. We can only hope that there remains in the minds of the delegates and has gone with them to their homes and will burn into the hearts of those listening to their reports, the immediate need and the great opportunity for more laborers.

If, in the hour given to the foreign Secretary and the missionaries who presented the story of foreign missions in garb, there had been continued, the solemn impressions being made, without any consideration of adjournment on schedule time, there is no doubt great and more impressive results would have followed. Somehow, many hearts hungered for the manifestation of the power of the spirit in approval of the work begun, but not finished. The greatest thing that could have come to that meeting would have been to have remained in the presence of the Spirit hovering over that call for foreign missions. Eight missionaries in garb, telling the pitiful story of their respective lands was most real. May it occur again to meet these impressions until every one is burdened with the awful need of immediate duty.

* * *

The Convention was favored beyond the usual experience, in having with them a number of missionaries: Miss Leonora McDowell, Miss Carrie Buchanan of Egypt; Mrs. Robert Stewart, a pioneer of India Mission: Miss Mary Lawrence, who will return to India this fall; Miss Sallie Dickey of India, home on protracted furlough because of ill health; Mrs. W. T. Anderson, India, Mrs. W. E. Nicoll, India; also Mrs. Nicoll, who was formerly missionary in Egypt; Miss Sill, nurse in Tanta Hospital. These all gave testimony in their presence of their love and devotion to missions.

* * *

The urgent request of foreign missionaries at two previous Conventions, that

two representatives of the Women's Board, be sent to visit the foreign fields, and their expense to be met by the missionary societies at home, received warm support at the Convention. Many delegates received information and helpful inspiration as to the need of this. Dr. Watson, in his address, showed beyond question, the need and importance of such a trip. If anyone thinks that this means an *outing* to those going, they have not begun to understand the situation. If the members can go, it includes the most strenuous work they ever undertook. Only the demands for a wider acquaintance of the field, could induce them. We are happy to say that there are many ready and willing to provide the expense which belongs to the Church, and not to the individuals undertaking this trip.

It is quite a different thing to go as an embassador, or for private pleasure. We should be thankful we can have qualified representatives, and we are, judging from the response at the St. Louis meeting. More than $2,000 was pledged for the expense of two delegates, to be paid by September 1st.

* * *

Whether or not the Comet will claim any credit, the "showers predicted," did not fail. At the Convention many subscriptions, both to Women's and Junior Missionary Magazine, was most opportune. Many thanks for the generous effort of delegates, and trust a greater result will follow. We also hope in the good that this increased circulation of missionary literature will bring to missions. New subscriptions were received as follows: Women's Missionary Magazine 632, Junior Magazine 303. *Let the "showers" be frequent during the year.*

* * *

The new officers for 1911:

President, Mrs. Rutledge, St. Louis.

1st Vice President, Mrs. H. H. Bell, San Francisco.

2nd Vice President, Mrs. J. P. Giffen, Emerson, Iowa.

Secretary, Mrs. J. T. Logue, Cleveland.

Treasurer, Mrs. J. B. Hill.

Place of meeting, Greely, Colorado.

* * *

See the July Magazine for full report of meeting and interesting reports of Secretaries of Women's Board.

* * *

Mrs. J. C. Alter, Field Secretary of the Women's Board, has been in the far west during the past year. Her stimulating report brought the work being done in the western portion of the Church very near to the Convention. This report will appear in a later number of the Magazine.

* * *

No man is being born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—*James Russel Lowell.*

* * *

Our study this month includes Egypt and The Sudan. The articles prepared for this number are of great excellence and value. How anyone can read this special Egypt number and not feel that the burden of Egypt is the lack of the gospel, is strange enough.

There the most encouraging results are ours. Our Church enjoys the greatest prosperity in this mission field. No other Church has had such favors. All this brings the field and the responsibility nearer to us. The work in these fields, as also in India, is being done by a few—men and women are needed—needed now; why does the Church not provide them?

It was necessary to add *four extra* pages to this number of the Magazine to accomodate articles provided for the special Egypt number, also two articles belong to the program for July. Our friends have helped so generously to circulate at least *six hundred* more copies of the magazine during the coming year, we can afford, with such excellent material, to give this larger issue.

* * *

The Church at home, and the Church in India unite in deep sorrow concerning the loss of two estimable christians by death. Mrs. Grace Collins Campbell, in India, after a brief illness, passed into eternal life leaving husband and two little girls bereft of a lovely wife and mother. Mrs. Collins' home was in Xenia and there remains a fond father and many dear friends who sorrow for the departure of one so young and hopeful in the life chosen.

Reverend J. H. Morton, who died in Allegheny the last of April, was home on a furlough, became ill last fall and after a long and serious illness, was called into another realm of service. For his wife and two little ones, many hearts sorrow in this early loss of one so much needed. Why this should be, we cannot give an answer. Certainly the Church knows that these two were needed in India. Are there any to be ready to take their places at once?

* * *

The Magazine Committee, both Women's and Junior's express sincere appreciation for the phenomenal "shower" of subscriptions at St. Louis. There will be more homes receiving these Magazines during the year. The best and most influential help from this effort will result.

Our thanks to every one helping to make this large subscription possible.

* * *

Thursday evening of the Convention, is given entirely to the representatives of our mission fields. Delegates have learned to anticipate this as the climax of interest in the Convention, as the addresses are suitable to the fields represented.

The opening devotions were in charge of Miss Sallie E. Dickey of India mission. Following this, was the introduction of all the missionaries present, by Mrs. H. C. Campbell, Foreign Secretary. Miss McDowell of Egypt, gave the opening address in behalf of the women of Egypt. Both India and Egypt's need was appealingly presented from the two having this opportunity.

A view of our foreign fields from our own missionaries is always one for delegates to remember.

Mrs. Robert Stewart, pioneer missionary, was in attendance at this hour. Mrs. Stewart is a most interesting and devout woman, who has spent most of her life in Egypt and India. It was most gratifying to have so large a number on the platform.

This impressive hour included the addresses of Miss Houston and Miss Keenan already referred to.

* * *

Delegates reporting the proceedings of this Convention, should read the recommendations adopted at Convention; also resolutions.

The recommendations are index fingers pointing to the needs and plans of future work, and should be early presented to the missionary societies.

The Annual number has all that could be desired to inform the women, and should be read. The price of a year's subscription to the Magazine includes these reports and though no subscription is equal to the expense of this additional cost, the Women's Board and the Women's Missionary Magazine unite in giving the women the benefit of this excellent edition. We believe the women appreciate the effort and outlay necessary, as reports this year are greatly encouraging.

May next year be the best year, and to God we will give all the praise.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Echoes from the Annual Thank-Offering Reports.

Presbyterial Honor Roll.

During last August, 1317 thank-offering blanks were sent out to societies through Presbyterial Thank-Offering Secretaries for their annual reports.

Of this number 1,078 were returned.

The Presbyterials on the Honor Roll of the year for having sent reports from all societies number only five: Big Springs, Mansfield, Pawnee, Puget Sound and San Francisco.

Honorable mention is made of eight Presbyterials that sent in all society blanks but one each: Idaho, New Jersey, Oklahoma, Oregon, Pittsburg (Kansas) Rock Island, Wisconsin and Le Claire.

Eight sent in all blanks but two each: Cedar Rapids, Albany, Brookville, Chicago, Detroit, Monmouth, First Ohio and Steubenville.

Increase in Offerings.

Forty seven Presbyterials in the home land increased their thank-offerings in 1909 over 1908.

Nineteen Presbyterials gave larger offerings in 1909 than for the Silver Anniversary offering in 1907: Arkansas Valley, Boston, Brookville, Butler, Chicago, Colorado, Delaware, Detroit, Illinois Southern, Indiana, Kiskisminetas, Los Angeles, New Jersey, Oklahoma, Oregon, Idaho, Pittsburg (Kansas,) Puget Sound and Rock Island. Idaho's increase is nine times and Pittsburg almost doubled.

☞Blanks from Delta Presbyterial, Egypt, report eleven societies having increased their offerings over the year previous, and one doubled its offering.

☞The offerings of five societies at Ayssiut, Egypt, was $285.00, being larger than any one of thirty Presbyterials gave in the home land.

☞The total offering given by the societies in Egypt is $839.25—a sum larger than any one of forty six Presbyterials gave in America. Eight societies in India report $139.32.

Five societies increased their offerings of the year previous and one gave the same. The Women's Missionary Society at Gujranwala more than doubled the offering of 1908.

Average Per Member for 1909 Offering.

Five Presbyterials average over two dollar per member:

LeClaire—Average, $2.79; members 86; offering $240.59.

Oregon—average $2.62; members 134; offering $351.90.

Colorado—average $2.61; members 317; offering $827.57.

College Springs—average $2.58; members 492; offering $1.274.00.

Idaho—average $2.23; members 51; offering $114.15.

Frankfort—average $2.13; members 283; offering $604.51.

Forty-seven Presbyterials average from one to two dollars each.

Blanks not returned number 239. Why were not the entire 1317 blanks filled in with the annual reports of societies? Can it be, there are 239 societies in the Church whose officers are indifferent in regard to their annual reports of thank-offerings? Most of the delinquent ones are found among the Young Women's and Junior Societies and could not be reported in the General Secretary's Annual Report.

Two hundred and thirty-nine societies do not get credit for having given thank-offerings in 1909, although some may not have given offerings the past year. What can be done to stir up the 239 delinquent Societies

This question is for the Presbyterial Thank-offering Secretaries to answer.

Total Offering.

The Thank-offering for the fall of 1909 is $47,365.07—a total offering from 1888—1909 of $601,867.78.

The total offering from Egypt and India since the societies began to report their offerings to the Women's Board is $5,456.73. This has been largely used for needy objects in their own lands.

The treasurer's report for the year ending April 15, 1910, shows that forty-one Presbyterials increased their contributions during the year.

This fact goes to prove that the giving of large thank-offerings in no way interferes with the giving through other channels to our Women's work.

Instead, it is a healthy stimulant as figures go to prove.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

New Wilmington Conference August 12-20, 1910.

Suggested Program for July.

TOPIC—Egypt and The Sudan.

SING—

BIBLE READING—Isaiah 18.

PRAYER—for more workers.

PAPER—Trace the growth of our Egyptian Mission from its beginning.

SYMPOSIUM—Interesting facts from the Foreign Report.

SKETCH—Progress in our work in the Sudan.

NARRATION—With Colonel Roosevelt in Egypt and the Sudan.

SENTENCE PRAYERS—for the spiritual and temporal welfare of our workers in Egypt and the Sudan.

Notes from Delegate at St. Louis Convention of Interest to Young Women.

As a delegate to the Women's General Missionary Convention held at St. Louis, I was glad to see such a large representation of Young Women in this

great gathering. Although their work was not brought out specifically in the program we hope in the future it will be given a more prominent place. An action was taken to that effect at the conference held at the convention with the General Secretary of Young Women's work, Mrs. J. A. Alexander.

Those of us who were permitted to attend the convention have been spiritually blessed and should be influential in promoting the work in our societies when we return with greater earnestness and zeal than we have done in the past.

Mrs. J. A. Alexander, General Secretary of Young Women's work, submitted a most encouraging report of the Young Women's Work. She reported 213 Societies including King's Daughters and Mission Circles for last year and 22 new societies, making a total of 235 Young Women's Societies, with 4,982 members. Contributions for the year were $10,431. Thank-offering $4,273.44 making a total of $14,704.44. Of this amount $1,890 was given to Young Women's Special work and the residue was given to congregational work under the care of the Women's General Missionary Society.

There were 211 Tithe payers reported, which is a very good beginning. Eighteen Presbyterials have reported no Young Women's work as yet but we hope the new year will find them on the long list already added to the force of workers.

Mrs. Alexander conducted a Young Women's conference during the convention at which time many helpful thoughts and suggestion were given to be carried back to the various individual societies.

The Model Mission Study Class, conducted by Rev. C. R. Watson D. D. Foreign Sec'y. of Board, was one feature of interest, presenting the possibilities of systematic mission study.

This class was composed of twelve or more young women, who were supposed to be students in a mission study class. Dr. Watson introduced his prefatory remarks by saying that this was not a missionary meeting. A missionary society has a program, they meet once a month, they may have a hundred or more who are accustomed to attend, and have defined work, constituted to represent missionary interests. But a mission study class, is a class suitable to a certain number, each having a text book, and meeting at least once a week for the sole purpose of study.

For this illustrative lesson, the continent of Africa was chosen. Africa, the dark continent, was made impressive in the lesson. In its relation to the missionary enterprise, many of its features, its name, size, coast, rivers, products surface and railroads were brought in review as having produced important influence upon the progress of missions, as well as having been the result of missionary pioneering in this vast country. The audience was greatly interested in the possibilities of the systematic study of missions and its benefit to bring young people in closer relations to missions.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

In the hope that many other congregations in the country will be stimulated to organize the children and get them ready for the great missionary work of the future, we again devote this department to methods of work in country congregations by successful Junior Superintendents. Eds.

* * *

Midway, Pa.

Our society is attended largely by children in the town. A few come in when we have something special. We meet at 3:30 every Sabbath afternoon. Last Sabbath afternoon, there were just twenty-six present, the smallest number in attendance for more than a year. Our Juniors answer to roll call by repeating a verse of Scripture. The offering was sixty-four cents. Not many of them forget to bring their offering.

We purchased a pretty banner last year. The class which had the best percentage of attendance last month, keeps the banner this month. We do not have much trouble in getting the Juniors to take part in the meetings, as most of them seem to enjoy helping all they can. An older Junior always leads the meeting, following a program made out by the Junior Superintendent. First Devotional Exercises, The lifting of the offering by a smaller Junior while we sing. After roll call, we have The Bible Study on the Topic card. Then the classes separate, singing as they go to different rooms. The little tots have "Outline Study of the Life of Christ," and Bible Stories. A Junior graduate has this class. The Intermediates recite from the "Gospel Truth," and are also learning portions of the Scripture and of the Psalms—poetical. My very efficient helper, Mrs. Dr. A. S. Russel, has this class. The advanced Circle have "Dr. Hurlbut's Normal Lessons," also portions of Scripture. We sing while Juniors go back to place for closing exercises. After hearing the reports of Secretary and Treasurer, we have the closing prayer and march out to the tune of No. 74, Children's Praise, played by the organist, one of the Juniors.

It has been my endeavor to impress upon the minds of the Juniors that in the service of the Master who has done such great things for us, the most we can do or give, is the very least that we ought to do or give. The question is not, "Shall the Heathen be Saved?" for we know God has power to save them without our help, but, "How Great a Share Shall each Junior have in Saving Souls for Christ?" This, I think, has helped us in our daily Thank-offerings.

It is through the help of the grown people that we have six new Life Members this year. Our pastor, Rev. J. D. Gibson and his wife, were both sympathetic and interested helpers in the work.

We had our Thank-offering service in connection with the Sabbath evening service, and Mr. Gibson preached an appropriate sermon. This brings the children before the people and interests them.

The committees to arrange for the men's supper, asked the Juniors to serve the supper. This was done on Feb. 25, by twenty-five Juniors—the older ones. We served supper to 88 men, seating them at once at three tables, which looked beautiful. The Juniors, with trays in hand, kept in line all evening; the effect was pretty. They all met at four o'clock on the way from school, to

rehearse. They received great praise for doing so well. We cleared $23.89 on this supper. On the following Tuesday, March 1, we gave an Oyster Supper and cleared $35.92.

At the first supper, the Juniors had a lunch in the kitchen, but at the Oyster and Salad Supper, they were seated first at two long tables; it was a pretty sight. The full supper with ice cream and cake was 15 cents. To anyone not a Junior, it was 35 cents. The money is not the only thing to be considerd. The social part is important and the Juniors do enjoy getting ready and helping to serve, and even the clearing up, if it can be done on Saturday.

A report of our receipts may be interesting, which I enclose.

Treasurer's Report of Junior Missionary Society of Center U. P. Midway, Pa., Chartiers Presbyterials, for year ending March 31, 1910.

Received from:	
Daily Offering	$30 67
Thank-offering	36 32
Life Members	60 00
Men's Banquet	23 89
Oyster Supper	35 92
Donations for:	
Literature	$ 7 72
Junior Pins	6 00
Pictures	3 12
Package for Barrel, new goods	3 25
Total	206 89
	206 56
Balance	33

Mrs. T. B. Donaldson. Supt.

This society has seventeen Junior Life Members. —Eds.

McConnellsburg, Pa.

We have only eight members in our Junior Society, they coming from four families all from the country, except two children and they have not missed a meeting this past year. We have our meeting the last Saturday of each month; take for our subject, one of the subjects found in the Junior Magazine, and each one is given a part of this subject, and they prepare their own program. Three of them are old enough to conduct the meetings and when preparing the program, they ask the younger ones to assist thus bringing all to feel their responsibility and so an interest in the work is created.

They are from five to fourteen years old, and I think each one is paid by their mammas, so much each week, and are giving the tithe to Sabbath School, and then give, as a free will offering to Mission Band each month. They come from families where each one has to work, and each one appreciates the afternoon of Mission Band.

We take ten copies of the Junior Magazine. We are a small congregation and very few children to work among.

Each one has a Thank-offering box, which is opened once per year at the ingathering.

Elhawen Johnston.

This society averaged over $3.00 per member in contributions during the year. Eds.

Treasurer's Report for April 1 to April 15, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL
Albany	5 00	35 00			5 00	17 00													5 00	65 00
Allegheny	400 00	224 00	514 00	118 00	265 00	211 00	164 00	41 00						10 00					49 00	1991 00
Argyle						13 00														13 00
Arkansas Valley	35 00	120 00	14 00	9 00	38 00	16 00	7 00	3 00						5 00					1 00	248 00
Beaver Valley	97 00	34 00	61 00	12 00	43 00	21 00	18 00	18 00			11 00	150 00			19 00	8 00	5 00		5 00	497 00
Big Springs	97 00		39 00		14 00	9 00	5 00													164 00
Boston	156 00		81 00	26 00	32 00	64 00	13 00	5 00												377 00
Brookville	99 00	35 00	21 00		13 00	11 00		5 00						2 00						186 00
Butler	30 00	257 00	102 00	27 00	61 00	84 00	42 00	28 00							5 00	5 00	5 00		4 00	650 00
Caledonia	94 00	19 00	107 00	14 00	37 00	19 00	3 00	1 00						3 00	3 00	3 00			2 00	305 00
Cedar Rapids	36 00	64 00	36 00	41 00	34 00	20 00	13 00	8 00			10 00				4 00					266 00
Chartiers	199 00	386 00	433 00	50 00	230 00	159 00	77 00	39 00			60 00			5 00	28 00	15 00	8 00		118 00	1792 00
Chicago	40 00	130 00	14 00	3 00	4 00	25 00	16 00	7 00												239 00
Cleveland	55 00	186 00	71 00	20 00	48 00	9 00	30 00	23 00												442 00
College Springs	68 00	301 00	82 00	10 00	39 00	51 00	14 00	27 00				25 00		5 00		5 00			6 00	638 00
Colorado	11 00	33 00	42 00	8 00	22 00	19 00	16 00	6 00							24 00					181 00
Concordia	56 00		30 00		8 00	2 00														96 00
Conemaugh	17 00	254 00	81 00		46 00	32 00						25 00								455 00
Delaware,,	100 00		72 00	11 00	20 00	18 00	16 00	7 00												244 00
Des Moines	43 00	167 00	42 00	4 00	25 00	19 00	21 00	16 00											3 00	340 00
Detroit	20 00				4 00		11 00	9 00												44 00
Frankfort	8 00	1 00	2 00	3 00	8 00	12 00	5 00	2 00											2 00	43 00
Garnett	52 00	28 00	58 00	15 00	15 00	7 00	5 00	4 00												179 00
Illinois Central	68 00	5 00	50 00	12 00	35 00	14 00	16 00													195 00
Illinois Southern	52 00	110 00	38 00	1 00	13 00	32 00		2 00							5 00				1 00	254 00
Indiana	18 00		18 00	3 00	2 00	14 00	14 00	5 00												74 00
Indiana Northern	10 00		10 00	3 00	6 00	2 00	5 00													36 00
Iowa Northwestern			13 00																	13 00
Kansas City	15 00	113 00	17 00	17 00	9 00	4 00	6 00	4 00						5 00					1 00	191 00
Kiskiminetas	112 00		75 00	27 00	40 00	34 00	28 00	7 00						4 50	5 00				2 00	329 50
Lake	179 00	175 00	178 00	18 00	65 00	17 00	32 00	3 00							2 00					664 00
Los Angeles	158 00	9 00	84 00	41 00	23 00	16 00	68 00	20 00						5 00	1 00	2 00			2 00	424 00
Mansfield	16 00	31 00	11 00		6 00	10 00														74 00
Mercer	31 00	457 00	61 00	1 00	47 00	41 00	10 00	7 00							17 00	10 00	10 00			692 00
Monmouth	69 00	65 00	80 00	15 00	47 00	5 00	22 00	13 00												316 00
Monongahela	488 00	1692 00	1028 00	60 00	514 00	225 00	151 00	90 00			10 00				68 00	88 00	43 00		14 00	4471 00
Muskingum	111 00	422 00	184 00	24 00	49 00	34 00	5 00	10 00						20 00						809 00
Ohio First	60 00	175 00	98 00	7 00	39 00	30 00	28 00	12 00												449 00
Oklahoma	17 00				15 00	7 00														39 00
Omaha	40 00	20 00	50 00	23 00	61 00			16 00											3 00	213 00
Oregon	14 00	3 00	4 00	4 00	9 00		4 00													38 00
Pawnee	53 00		25 00	5 00	18 00	17 00	19 00	1 00						5 00						143 00
Idaho	8 00	4 00	10 00		8 00	2 00	9 00													41 00
Puget Sound	39 00		24 00	5 00	15 00		14 00	7 00								1 00				105 00
Rock Island	53 00	86 00	81 00	6 00	48 00	18 00	25 00	6 00						5 00						333 00
San Francisco	63 00	10 00	20 00	2 00	65 00	5 00		4 00						5 00						174 00

Sidney	198 00	1 00	49 00	12 00	50 00	4 00	20 00	11 00											1 00	346 00
Spokane	19 00	15 00	14 00																	48 00
Stamford	26 00																			26 00
Steubenville	18 00	80 00			17 00															115 00
Tennessee	8 00				8 00	10 00														26 00
Vermont			14 00																	14 00
Westmoreland	171 00	263 00	191 00	35 00	123 00	23 00	74 00	42 00								7 00	7 00	8 00		944 00
Wheeling	181 00	10 00	153 00	14 00	88 00	62 00	20 00	20 00												548 00
Wisconsin	12 00		5 00		2 00	9 00														28 00
Xenia	168 00	41 00	114 00	55 00	53 00	28 00	9 00	21 00									5 00		1 00	490 00
Norris Square S. S., Phila		125 00																		125 00
North Bend Cong		313 00																		313 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
Tenth S. S., Phila		125 00																		125 00
Industrial Department					35 00															35 00
Shenango Cong.	100 00																			100 00
Refunded			100 00		7 96															107 96
Cora B. Dickey	80 00																			80 00
Oakdale Y. P. C. U.		15 00																		15 00
Semi-Centennial																			127 50	127 50
Bequest of Mrs. Mary J. White																			2000 00	2000 00
Mrs. H. C. Campbell																			25 00	25 00
Items of Cents															6 36					6 36
									3326 09				284 50							3610 59
Daughters of Mrs. Robt. M. Hill												25 00								25 00
TOTAL	4823 00	6687 00	4641 00	756 00	2528 96	1495 00	1045 00	545 00	3326 09		91 00	225 00	284 50	85 86	183 00	149 00	74 00		2367 50	28807 91

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